UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 65 KANSAS CITY, MO., AUGUST, 1926 No. 2

Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to Society of Silent Unity, 917 Tracy, Kansas City, Mo.

A MEDITATION

Praise God for the great ocean of radiant life in which I live.

Praise God for the mighty strength which is mine to use at all times.

Praise God for the wonderful intelligence which is ever active within me.

Praise God for the precious love which harmonizes my whole being.

This is perfect health to know and praise the life, strength, intelligence, and love of God, in all and through all. Think it, speak it, and act it.

My God, I praise thee.—*Good Will.*

GENERATIVE LIFE

CHARLES FILLMORE

THE LAW of generation is undoubtedly the mystery of mysteries in human consciousness. Men have probed, with more or less success, nearly every secret of nature, but of the origin of life they know comparatively nothing. It is true that they have with chemical combinations simulated life, but the activity has been temporary only.

In the phenomenal world, life is the energy that propels all forms to action. Life in the body is like electricity in a motor. As the engineer directs and regulates the electricity in a motor, so the life in the body has its engineer. Life is not in itself intelligent—it requires the directive power of an entity that knows where and how to apply its force, in order to get the best results. The engineer of the life force in the body of man is the life ego; this is the consciousness of life in the organism.

The life ego is the most subtle and most variable of all the powers of man. It is an animal force, and is designated in the Bible allegory as one of the "beasts of the field." It presides over the life and generative function of the body, and because of its tendency to separate and segregate itself from the other bodily functions, it is called the "adversary." It is not essentially evil, but because of its place as the central pole of all bodily activity, its tendency is to centralize all action around its consciousness.

In its divine-natural relation, the life ego has its positive pole in the top head, which is the "heaven" of man's consciousness. When the personality gets active and begins to exercise in the higher or spiritual forces, the life ego becomes inflated with its own importance and falls from heaven (top head) to earth, or front brain. When the seventy whom Jesus had endued with spiritual power returned, they proclaimed that even the

demons were subject to them. Then Jesus said, "I beheld Satan as lightning fall from heaven." Jesus was evidently quoting Isaiah, who wrote in the 14th chapter of his book (King James version):

> How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!
>
> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
>
> I will ascend above the heights of the clouds; I will be like the Most High.
>
> Yet thou shalt be brought down to hell, to the sides of the pit.

Jesus warned the seventy not to rejoice over their spiritual power, and added, "but rejoice that your names are written in heaven."

In order to give man a body having life in itself, God had to endow him with a focal life center, located in the generative organs. This center of activity in the organism is also the seat of sensation, which is the most subtle and enticing of all factors that enter into being. But these qualities (sensation and generation) were necessary to man's character, and without them he would not have been the complete representative, or image and likeness of God.

God does not tempt man to break His law, but a great creative plan is being worked out in which the Deity is incarnating itself in its creation. This incarnation is called the Son of man; in man a wonderful being is in process of creation. This being is spiritual man, who will be equal with God, when he overcomes, or handles with wisdom and power the faculties of the body. The body is the garden of Eden.

What metaphysicians most need is a comprehension of the factors that go to make up consciousness. This requires discrimination, judgment, and self-analysis.

We talk glibly about God as life, love, intelligence, and substance, and about man as His manifestation, but when we come to describe that manifestation we "lump it off" as the product of thought.

What we now need to know is how thought groups the different attributes of Being, for upon this combination depends the bringing forth of the ideal man.

We must learn to watch our consciousness, its impulses and desires, as the chemist watches his solutions. Man forms his own consciousness from the elements of God, and he alone is responsible for the results.

Consciousness is a deep subject, and to go into it exhaustively would require the writing of many books. Concisely stated, three great factors enter into every consciousness—intelligence, life, substance. The harmonious combination of these factors requires the most careful attention of the ego, because it is here that all the discords of existence arise.

In Scripture the divine life combined with divine substance is termed the lamb of God. This phrase carries the symbology of its purity, innocence, and guilelessness. Its nature is to vivify with perpetual life all things that it touches. It knows only to give, give unceasingly and eternally, without restraint. It does not carry wisdom; that is another quality of Being, which man comprehends from a different part of his consciousness.

The pure life of God flows into man's consciousness through the spiritual body, and is sensed by the physical at a point in the loins. This is the "river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb," referred to in the 22d chapter of Revelation.

Only those who have come into consciousness of the spiritual body can feel this holy stream of life. When the ego has found it, and laved in its cleansing currents, the ecstasy of Elysian realms is experienced.

It cannot be described, because all the sensations of the mortal consciousness are coarse, compared with its transcendent sweetness and purity.

Many feel its thrills in part in silent meditation or in religious enthusiasm, and are temporarily stimulated by its exquisite vibrations. Just here is where the danger lies for those who have not brought out the other pole of Being—intelligence.

The ego, through its recognition of this life stream, sets it flowing to every faculty. Being by nature formless, the life stream takes the mold and character of that into which it is poured. It is the servant of the ego, the *I*, which man *is*, and through his failure to recognize the divine intelligence, which would show him how to use it in the right way, he blunders ahead in his ignorance, and the Lamb of God is slain from the foundation of the world.

The greatest danger of perversion lies in the direction of the carnal thought of sex, because it is there that this pure stream has been most foully polluted by ignorance. Sex sensation has made a broken cistern of man's consciousness; for generations the life stream has been turned into this receptacle, and lust has robbed the bodies of the whole race, making them mere shells, void of life. The failing eye, the deaf ear, the festering or withering flesh, all bear testimony to this perversion of God's life.

Yet men and women, otherwise applying good reason, continue their lustful practices and at the same time wonder why God does not give them more life.

They run here and there, seeking a restoring elixir for their failing powers; they call upon God for help, while they continue to squander his energy in lust.

Man is male and female, which are qualities of mind—love and wisdom. Every attempt to lower these divine attributes to the physical plane meets with disaster. It has been tried again and again in every age,

and its votaries have always gone into demoralization if they persisted in trying to carry out their theories.

Yet it is not unlawful to have bodily sensations in regeneration. A change in ideas must necessarily produce a change in the body, and there is a perfect response in every center of consciousness when Spirit has been welcomed as the rightful inhabitant of the body. The marriage mystically spoken of in Scripture, and in other sacred books, takes place in the consciousness; it is a soul communion of the two-in-one, more sweet than that between the most harmoniously mated man and woman. This eliminates sex in its outer manifestation.

Persistently deny the carnal belief in sex, and realize that the life stream, which has been *turned outward* and named sex, is not of that character in its original purity, but is pure spiritual life.

You must cleanse this pure stream in its outward flow by destroying the carnal sense of sex. This can be done only by the power of your word. Do not kill out the life manifesting through your body by denying it away entirely; deny away the sense of impurity with which the animal ego has clothed it.

"To the pure all things are pure" does not mean that lasciviousness is pure, nor that the deifying of sexuality is pure. The purity is in knowing that behind and interior to these shadows is a pure substance that is of God, that must be seen by the eye of the pure. So long as your eye sees sex and the indulgence thereof, on any of its planes, you are not pure. You must become so mentally translucent that you see men and women as sexless beings—which they are in the spiritual consciousness.

Sex lust is the father of death. James, in the 1st chapter of his epistle, gives its history in these words: "Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death."

Paul says that to be carnally minded is death, and Jesus Christ, in the 12th chapter of Mark, sums up the whole question in these words: "For when they shall rise from the dead [come out of the carnal consciousness], they neither marry, nor are given in marriage; but are as angels in heaven."

To desire to be instructed by God is the first step in exalting the inner life force. The sincere desire of the heart is always fulfilled by the divine law. All the woes of humanity have their root in disregard of law. Man has to deal with many factors in his "garden." The most "subtle" is the "serpent," or sense consciousness. It is not evil, as we have been taught to believe. The allegory given in the 3d chapter of Genesis plainly teaches that sensation (serpent) is a blind force which should not be regarded as a source of wisdom. In its right relation the serpent stands upright on its tail, and forms the connecting link between the swift vibratory forces of Spirit and the slow vibrations of the flesh. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the body the spinal cord is the main cable of sensation, "the tree . . . in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree," which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system and is the connecting link between the mind and the body. When desire for sensation leads man to dissipate (eat) this precious "fruit" of the "tree" in his earthly garden, the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness. Man feels a lack; he is "naked." Sensation is no longer a heavenly ecstasy but a fleshly sex vibration. It crawls on its "belly" and eats "dust" all the days of its life; that is, it functions in the driest, most lifeless part of man's being.

Yet sensation is a divine creation; it is part of the Lord God's formation and must find expression somewhere in the consciousness. This brings us to the root cause of that appetite which craves stimulants and goes to excess in seeking satisfaction in eating and in drinking. The cause is plain to be seen when we understand the anatomy of mind and body. Sensation is seeking satisfaction through the appetites. By listening to this serpent of sense, man becomes sexually insane, a glutton and a drunkard.

The remedy is this: Turn away from the lusts of the flesh and seek God. Take up the problem from its spiritual standpoint. Sensation is a mental quality. It can be satisfied only by cultivation of the spiritual side of the nature. If you are a sexual drunkard, deny the power of this ungodly lust over you. Pray for the help to overcome, then affirm your own power and spiritual dominion over all the "beasts of the field" in your "garden." When you have obtained mastery over sexual intemperance, you will find the conquest of appetite easy. Simply deny all desire for material stimulants and affirm that you are satisfied with the stimulant of Spirit. Whenever the desire for the material stimulant manifests itself, say to it: *You are nothing. You have no power over me or over anybody else. I am Spirit, and I am wholly satisfied by the great flood of spiritual life that now fills my being.*

The result of sin is death; the truth of these words has been proved for ages. But when he was tempting her to disobey the divine law, the adversary said to Eve, "Ye shall not surely die." The tragedy of Eden is being enacted every day in every individual of the race, and death reigns in consequence. We may call it by any other name, but the breaking up of consciousness and the separation of spirit, soul, and body take place just the same. As Emerson said, "Behold a god in ruins." In face of the facts that God pronounced

death to be the wages of sin and that the experience of the race has proved his words true, many people have listened to the "adversary" and have believed his lie. We hear them on every side saying, "Ye shall not surely die."

As the result of sin the whole human race is already "dead in trespasses and sins;" that is, the race is in a dying condition, which ends in the loss of the body. Death is not annihilation, because a resurrection has been promised.

To be "dead in trespasses and sins" is to lack realization of God, to be ignorant of his law and disobedient to it. When Jesus said, "I am the resurrection, and the life," he was telling of the power of the Christ mind to enter the mind and the body of man as a quickening spirit to awaken the whole consciousness to the knowledge of God. This resurrecting process is now going on in many people. It is a gradual change that brings about a complete transformation of the body through renewal of the mind. Spirit, soul, and body become unified with Christ mind, and body and soul become immortal and incorruptible. In this way death is overcome.

Those who insist that men do not die as a result of sin are building up a false hope of finding life after death. Those who understand that eternal life has been lost to the race through sin, and can be regained only through the resurrecting power of the Christ mind in the individual, are building on the eternal foundation of truth. Every one must at some time come to understand that this statement is absolutely true: "He that hath the Son [consciousness of Christ] hath the life; he that hath not the Son of God hath not the life."

The belief that all the entities that speak through mediums are the spirits of dead people is not proved. The communications are so fragmentary, and usually so inferior to the natural ability of the supposed egos

delivering them, that those of wide investigation doubt the authenticity of the authorship. No great literary production, great scientific discovery, or great sermon has ever come from spirits, yet the country in which it is claimed that they exist should contain all the wise people who have lived on the earth.

This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die; death is the result of a transgression of law. Christianity teaches that man was created to live in his body, refining it as his thoughts unfold, and that the work of the Christ—the supermind in man—is to restore this state; that is, unite spirit, soul, and body here on earth. This must be fulfilled in the whole race, and every thought of death, or the possibility of leaving the body, must be put out of the mind.

Practical Christians object to thoughts that tend to separate soul and body, because by such thoughts is built up a consciousness which finally brings about that dissolution. It is a fact, well known to those who have deeply studied the law of Being, that death does separate spirit, soul, and body; that the communications received by spiritualists are but echoes of the soul, without its animating, inspiring, spiritual I AM; that this mentality that communicates, in its turn falls into a sleep, or coma, even as the body does, until the law again brings about a union with its I AM or higher self, and the building of another physical organism takes place. This process of repeated body building by the ego continues until the man, through Christ, makes a complete union of spirit, soul, and body here on earth. This union brings all of man's powers into conjunction, and what is mystically known as the Jesus Christ man, or redeemed man, appears.

We can easily see how illogical, unwise, and futile it is to teach that man can lay off his body as a worn-out garment and, by weakly giving up and dying, go

on to higher attainment. We know whereof we speak, and we must proclaim this great truth taught by Jesus Christ: "Whosoever liveth and believeth on me [spiritual I AM] shall never die."

If God created man to die and go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life. Also, if death is part of God's law, we are defeating that law every time we attempt to escape death by trying to heal the body.

If man's birth as an infant a few years ago were the beginning of his existence, then God has performed a miracle and made an exception of man in the progressive law of development which is evident in all his other works.

The fact is—and it is well known to initiates—that Spiritualists are in communication with the mentality of humanity, that is, the personal consciousness. Not having developed the superconscious mind, they do not understand the creative law. They function mentally and physically in a thought psychism that is mixed and uncertain. Their communications can all be explained in the action of the subconscious minds of the living, and the majority of mediums are uncertain as to whether they are moved by their own or some other mentality.

When man has brought his higher self into action he will see clearly the relation of spirit, soul, and body, in all phases of their action.

If you want to know all the mysteries of life, study life and put out of your mind every thought about death or the condition of the dead. Then through the law of thought formation you will build up in yourself such a strong consciousness of life that its negative (or absence) will ever be to you nonexistent. This is what Jesus meant when he said, "If a man keep my word, he shall never see death."

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man as symbolized by the twelve apostles. The following is the outline of a lesson on the faculty, life, as taught by Cora G. Dedrick in her classes at Unity headquarters. These lessons are based on the interpretation given in Charles Fillmore's book, "Christian Healing."

They may rail at this life—from the hour I began it,
I've found it a life full of kindness and bliss;
And, until they can show me some happier planet,
More social and bright, I'll content me with this.
—*Moore.*

HE WHOSE consciousness is spiritually quickened is content with life on this planet, because he knows that he is working out the problems of existence in the sphere where he is best acquainted. He knows that his body, his mental capacity, and his environment are good in the degree in which he has contacted the inner life, the life of Spirit; and he is happy and contented in unraveling his problems. He is satisfied that no other place is quite so fitting for him as his place in the world of men, because he has made this place for himself. The soul is always jubilant and light-hearted when it is consciously traveling the road of progress in its own home.

While man is content with life and is happy to live, yet he realizes that the origin of life is shrouded in mystery. In ancient times, just as today, keen and powerful minds were working constantly to solve the mystery of the powerful agent that sets all things into action. Thales, who was one of the Seven Wise Men of Greece and lived more than five hundred years before Christ, believed that the basis of all phenomena was a watery, misty, electrical substance which permeated all things and gave life to all. He was close to the theory

held by modern science. Other keen minds have said that the basis of all phenomena was the protoplasmic cell; others have said that it was force. To the present day metaphysician the basis of all phenomena is Divine Mind, composed of perfect ideas, which are over and above everything and everybody. Those who are trained in the way of the silence are learning to lay hold of and to incorporate these divine ideas into consciousness; they are learning to weave these ideas into the pattern of the ideal man.

The people of the earth are traveling the upward path; the heights of the spiritual understanding of life attained today far exceed the heights attained in other ages. Of course the immediate followers of Jesus Christ may have had other opportunities to understand life in its personal aspects than we have today. But Jesus Christ is with us in Spirit—he is our teacher, wooing us to greater and greater spiritual activity, unfolding within us soul powers that are lifting us up and out of sense consciousness, pointing out the path of eternal progress.

A good definition of life is progress, attainment, mastery. Every new spiritual realization makes finer and stronger and more beautiful the texture of the soul, and develops the power to draw from the invisible the fulfillment of its highest ideals.

In Biblical history, we see that each successive leader, with his group of associates, rises higher in consciousness than his predecessor; so in individual consciousness, each step forward in spiritual growth is the more nearly perfect blossoming of an idea drawn out of the superconsciousness by an innate desire of the soul. Abraham was great, but David was a stronger spiritual leader. Yet David, with all his love and knowledge, came nowhere near measuring up to Jesus' standard.

Divine ideas are universal in character; through

them we see the unity of life among people of all nations. These super-ideas, working in and through the soul, draw to them their own from the four corners of the earth; they attach to the individual and to the environment all the grandeur and loyalty and sublimity contained in the original idea. It is through this process that both the inner and the outer life grow rich and full and satisfying.

In demonstrating the Christ life, the first thing to overcome is inertia. In the early processes of evolving the higher life flow in man, there are pitfalls and stumblingblocks of which we are not aware until we trip and fall. Unless we are open to spiritual light, this may happen again and again, until the downward pull has established us in an indifferent state of consciousness. Confidence dies away and inertia results. But the desire and the stir of life arouse man from this inactivity and spur him onward. It is in working out of this state of lethargy that we develop mental muscles that make our souls more powerful, even more powerful than they would have been had there been no freedom of will. So it is written in the Scriptures:

> For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,
> What is man, that thou art mindful of him?
> Or the son of man, that thou visitest him?
> Thou madest him a little lower than the angels;
> Thou crownedst him with glory and honor,
> And didst set him over the works of thy hands:
> Thou didst put all things in subjection under his feet.

Therefore, no matter where you are on the ladder of life, do not be discouraged. Back of all is God's eternal plan; back of all appearances your place in the world is waiting for you, and Spirit is with you every step of the way, helping you to bring God's perfection into expression. As you struggle on for the victory, a truer understanding of life appears; as you

cease to resist and learn to serve even the forces that would slay you, new strength and trust begin to stir in your heart, and you are no longer at the mercy of the adversary that has held you in bondage.

But the redeeming, regenerating process must be carried on throughout the whole being. Just as spiritual realizations now stamp their images upon us, so when we were in darkness the ill-shaped thoughts of the mortal formed their mental concepts in us, and now they must be handled. It is through persistent realizations of perfect life, through broadening the vision and keeping the imagination stayed on the perfect patterns of life, that the false concepts are erased and the spiritual faculties established. Perhaps you have, in your deeper meditations, attained wonderful realizations of divine life. For instance, you may have been able to take a statement such as, "*The purifying power of divine life is active in me through Jesus Christ,*" and have concentrated upon it until the living Truth contained in the word became so alive that it was resolved into formless essence, in which essence it was dispensed throughout the soul and body consciousness, awakening every function and organ to greater power and life.

Before a new state of consciousness can be really established, it must come into touch with the faculty of conscious knowing. Just as, in writing, the pen is a tool in the hand of him who is directing its movements over the paper, so the intellect is a tool of Spirit, and before any realization can be established intelligently and firmly in consciousness, it must contact and take possession of this power of consciousness or awareness. When this takes place, the transforming power is extended to the intellect itself. The spiritual idea works in human concepts which have been previously formed, and the mental standards are revolutionized. Then the intellect is sharpened and polished, and becomes a fit tool of Spirit.

Man's supreme demonstration, however, is to gain dominion over himself; to become God in expression. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." This is the reward of living the regenerate life. In the regeneration man is born into spiritual consciousness of life and is delivered from the body of death.

Judas represents the negative pole of life, located in the generative center, and Jesus represents the positive pole, or spiritual center, located in the top head. When the life energy is spent on the mortal plane of consciousness, the highest form of unfoldment that can be attained is development of the psychic nature, with its bodily expression. This state agonizes the soul, until it yearningly gropes after the higher life of Spirit; such yearning opens the way to the real goal of attainment. The enigma of life, the secret of regeneration, is revealed to the consciousness of man through his affirmations and realizations that he is the son of the living God, even Christ, "*even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Regeneration means a renewal of man's soul and body through spiritual life action in the generative organs. In regeneration the generative center is no longer allowed to waste its substance on the sense plane, but by pure thinking and chaste acting generates an uplifting, living energy in soul and body, which, when raised to the Jesus Christ purity of life, arouses all the faculties to power and ability. Then the understanding of the use of the silent and the spoken word is magnified, and, with the renewed thought comes forth a new expression in both soul and body.

The experiences that we have while passing through

the throes of a new birth depend largely upon our attitude of mind toward God and toward humanity. To be born anew under the law of love is a joy. But if we hold the thought that we are doing penance, that we have to lose everything for the sake of Christ, then the rebirth is slow and tedious. Therefore, take your stand in regeneration with a joyful heart, knowing that you will not be tried beyond that which you are able to stand. Then with the thought of nonresistance toward everybody and everything, express the positive, agreeable joy that springs from the possession of Good, and your way will be made easy. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son."

Begin every drill with a prayer, preferably the Lord's Prayer; then audibly and silently affirm: *Jesus Christ is now here raising me to his consciousness of the indwelling Father.* Then center your attention just back of the heart and affirm: *By the power of the Holy Spirit in the midst of me I am awakened to the consciousness of divine love in soul and body, and I am at peace.* Then direct the attention down into the lower part of the abdomen, with this thought: *My life is hid with Christ in God. Divine purity is established in me and my whole being is lifted to spiritual consciousness.* Then place your attention at the root of the tongue, the power center, and meditate upon this prayer: *All power is given to me in soul and in body through Jesus Christ.* Then again place the attention just back of the heart, with this prayer: *By the power of the Holy Spirit in the midst of me I am awakened to the consciousness of divine love in soul and body and I am at peace.*

If hero means *sincere man*, why may not every one of us be a hero?—*Carlyle.*

THE FUN OF THINKING

GARDNER HUNTING

Part I

THERE is a popular superstition that the public does not want to think. Where it came from or who is authority for it would be hard to discover. But it is refuted and exploded daily before our eyes.

Everybody who has lived long enough to become aware that he has any interest in anything has begun to find pleasure in thinking. That he does not think noticeably about your pet subject or mine is no indication whatever that he does not think about his own pet subject, and love to think about it.

You and I think about what we are interested in. It is the greatest pleasure that we have. As often as not we do not realize it; we do not know the source of the pleasure that we enjoy. We fancy that it is the easy chair or the good cigar, or the satisfactory dinner, or the comparative peace in the house after the children have gone to bed, or the opportunity to let down after "the strain of the business day," soothing our nerves, relaxing our muscles, taking the burden off our brains. But it is not any or all of these; it is the sheer satisfaction that always comes with letting loose the one great faculty that we possess.

We do the average man a great injustice when we say that he does not think, or that he does not want to think. Because he seems to take some of his opinions ready-made from newspapers or from other men, why should we conclude that he has no ideas of his own? As a matter of fact, as soon as I fall in with this notion that he does not think, I am falling into the very shortcoming of which I am accusing him. And when I do that, I prove only one thing: that I am just like him: I think clearly about some subjects and muddily about

others. Why? Because I am interested in some subjects and not in others.

It is frequently said by people who profess to have studied the subject that thinking is an exceedingly difficult and unattractive job. We accuse average folk of dodging the task of thinking, whenever they can. This charge is not true. If you and I do not choose to think about one subject, it is because we prefer to think about another. But think we do—and get out of it not merely most of our fun but all the fun we have.

You will probably grant that a boy is as natural a specimen of the human family as we can choose for example. If your boy does not show any aptitude for study in school, you and his teachers are prompt to unite in declaring that he finds it hard and distasteful to think. But try him; give him something that vitally concerns him, and he will think—original thoughts.

Suppose your boy gets interested in a printing press, in building a radio receiving set, in collecting stamps, in devising football plays—in any pursuit that gives him a chance to think. He will think! He will think so hard and so earnestly and so feverishly that you can scarcely get him to go to bed at night and he can scarcely sleep when he gets there. He will pore so steadily over catalogs, he will write so many letters, he will go so far out of his way to reach sources of information and supplies that he will give you concern for his health. He will spend his pocket money on his hobby and he will work as you never saw him work before, to get more for the purpose. He will desert the playground and go without his meals, if you will let him, to give his undivided attention to his pursuit.

Why? Right here is where we so often befool ourselves. We suppose that it is because he takes pride in some achievement, wants some result. But it is not that at all; for as soon as the thing is achieved, as soon as the result is accomplished, he drops it and cares

nothing for it. And to your unintelligent despair, and mine, he rushes off on a new tangent, after a fresh hobby. The reason is simple, as a boy's motives always are. His whole pleasure in the first undertaking, and his whole pleasure in the subsequent ones which successively draw him away, lies in the thinking about them, and not in the mere possession of the result. Possession is nothing, says he!

Watch your little girl building or arranging her dolls' house. It is tremendous fun, absorbing every faculty just so long as it is in the doing. But when it is done energy flags, concentration vanishes, busy hands drop, weariness appears. But let some one with a working imagination suggest a new use for the dolls' house, for entertaining doll guests, getting up a doll-dinner, giving a doll-party, and little daughter takes fire again and is not tired at all.

Why? Because all the fun was, and is, in the constructive thinking and not in the results! A past joy is of no more consequence than a past trouble. Retrospect is first cousin to dyspepsia—a saying worth thinking over.

All this has been said before? Certainly. But it is worth reiterating so long as that foolish statement is reiterated that people do not want to think, that they find it hard and distasteful to think, and that they will go to any lengths to avoid thinking. The answer to the reiterated lie must be the reiterated truth. And the reason for discussing it again is that thinking, being the most important thing in life—as admitted both by those who consider it fun and by those who do not—is worth thinking about, is really tremendously interesting to think about.

This is not designed to be a dissertation on the failure of our schools, a lecture to stimulate mental activity, a treatise on child psychology—nor any other such complicated subject. It may be that our psychologists be-

lieve, as they sometimes teach, that you cannot touch this subject without running into complications. But for the ordinary man there are no complications about it. To him thinking is simple as eating, and more amusing.

Let us consider a few examples among the adults. When a man has accumulated two dozen millions or so, we are accustomed to say that he can enjoy only a small part of them. We say that he keeps on accumulating, not because he wants the millions, but because he wants power. As he gets power, we see him reach for more power, and we say that he is insatiable. We do not grasp the essential fact that he wants neither the millions nor the power, but the joy of getting them, which lies in the joy of creative thought.

The woman who goes in for society has the same motives and achieves the same results in kind.

But both the man and the woman become restless, dissatisfied, miserable, the moment the achieving process comes to a pause in achievement. Yet we call achievement success! It is nothing of the kind; it is the achieving that is success—for success is in finding happiness and in nothing else. All achieving and all its fun lie in the thoughts that precede, accompany, and create them.

Football is an interesting sport, especially to the players. But almost the moment a game is won it ceases to be interesting. If this were not true, the victories of last year would be more interesting than the defeats of this—and they are not. If Yale loses to Harvard today, all details of the game are first-page stuff in New Haven now. Nobody would think of filling a first page there with details of last year's victory. Why? Because the joy of football is in the game, not in the winning. If this were not true, it would be more fun to have a team of supermen who could walk over any other team in existence without effort than to have a foe worthy of brawn and brain. Can you conceive

anything duller in the world of sport than watching a game in which such a team was playing? Such elimination of competition would kill sport!

As a bald proposition this is sometimes hard to see. But you have only to look carefully at your own experience. It is as true that the pleasure in anything is in the process of doing it, and not in the thing when it is done, as that the pleasure in riding continues only while the vehicle moves. Men who think otherwise retire from active life when they suppose that they have done the thing they wanted to do and that they have only to enjoy the wealth and the leisure they have earned. They become utterly wretched, they become nuisances to themselves and to everybody else; they develop diseases—if they do not get something else absorbing to think about. Without a fresh interest, wealth and leisure will ruin any man.

Why? Because thinking is not only all the fun there is in life, but it is all that we live for—all of us!

Few things are more pitiful than the man who tries to get perpetual and satisfying joy out of past performances—even past triumphs. Men do not begin to live on reminiscences because they are growing old; they grow old because they begin to live on reminiscences. Give a man an interest about which he can think, and he will not grow "prematurely" old.

Often we mistake the thing that makes us happy. But is it ever far to seek? Isn't it always in the busy business of the mind? Can you imagine a heaven where there is no constructive thinking to do? Can you imagine a state where constructive thinking can go swimmingly on that will not be heaven?

Many years ago a boy lived in a little Eastern town. He grew up working at a common trade. He never made much money. He never held an office. He wrote no book and he invented no machine. He was neither doctor, lawyer, merchant, prince, nor soldier. In

early maturity he was put to death for daring to think that certain popular superstitions were "bunk," and saying so. Yet it was he who put his home town on the map in letters so big that it is better known the world over than New York or Paris or Bagdad or Babylon. As for his name, you would hesitate to put that of any other human being beside it as of equal luster—and other persons have been writing books about him ever since. And all because he made the discovery that the happiness and the welfare of a man lie in his thinking. The moment his thesis is stated as he stated it, it won't be necessary to mention his name, nor that of his town. He said, "The kingdom of God is within you." The kingdom of God doubtless means, theoretically, to most people who haven't been there, that vague heaven—the place where all fun awaits us! But the very reason why we do not put people to death nowadays for thinking is that we are learning that he was right.

Yet we say that people do not like to think. One way of saying it is to assert that they want only to be amused. Theatrical producers make a slogan of the phrase, "Give the public what it wants," and then try to eliminate from plays all material for audiences to think about. Motion pictures have been made upon the theory that they are necessarily for the "low-brow," because the low-brow predominates numerically in the world. The notion is that the low-brow is one who does not think. But if we adopt that definition, there is no such thing as a low-brow.

You disagree with this statement? And you find pleasure in disagreeing? Then it is because the assertion stirs you to think. It is not in the disagreement that you find pleasure—no, nor in the feeling of superiority you have to the propounder of the thesis. It is just because you are proving the thesis itself by getting fun out of thinking.

(To be continued)

ORDER

THEODORE E. MERRITT

"ORDER," declared Alexander Pope, "is heaven's first law." However objectionable it may seem to call any divine law "first"—since each, like a link in an endless chain, is indispensable to its neighbor and to the whole—it is nevertheless true that order is one of the laws of heaven, of God. It is one of God's ideals, the antithesis of an idea that Satan would, if he could, create as his master idea and name confusion. It is one of the words of "the Word," one of the divine Logoi.

Music, perhaps, of all the arts, best expresses the beauty of order. In its every form, from the primitive beating of drums to the intricate working out of a symphony, music employs order for much of its beauty. Dancing is another of the arts in which order plays an important part. In poetry, likewise, we expect it. Indeed, we find it, as rhythm, meter, cadence, in all true art.

There is order, too, in what race thought has regarded—mistakenly, we now realize—as less of man's making than the arts: in man's outer world, in things, from the galaxy of stars in the heavens to the infinitude of electrons about us. In the sublime movements of the stars there is order. In the arrangement and activity of the electrons, again there is order. The sea ebbs and flows—with order. The very flowers at our feet spring up—in seasonal order. The clouds sail by—in order.

True, it is sometimes an order that, for want of a better phrase, we call "divine disorder." But even in this seeming inconsistency there is order: God's careful attention to the capacity He has given man to spurn monotony and enjoy variety. Mind whispers to man, "Order!" Then, "Variety!" And we have the

composite of these two ideas in the so-named "divine disorder."

We can, if we choose, see an abundance of disorder that seems but too real, in the things that man creates for himself in the outer. But we can exchange this negative thought for a better; namely, that we, through the goodness of God, daily and universally behold the divine order in the exterior realm, in spite of man's irregular thinking and creating. Man goes on conceiving conditions of poverty, sickness, and sorrow—yet God goes on blessing him with abundance, health, and happiness. Man cannot possibly pile up around himself a material scrap heap so colossal and tangled that the light of God's smile cannot penetrate it.

As metaphysicists we know that the only possible door to the kingdom of heaven is a perfect coincidence of the ideas that form our consciousness with the ideas of supreme intelligence. Our love must become God's love; our wisdom must become infinite wisdom; our order must become divine order. In the matter of order, as in everything else, we must apply at the one Source. We cannot expect to combine primal ideas with human notions and get spiritually perfect results. Such a combination is disorder; it will not put one's spiritual house in order.

Much of our difficulty has come, in this as in many kindred matters, from a race habit of "putting the cart before the horse," material order before spiritual, and thus obstructing, with a lumbering oxcart, the winged career of a flying Pegasus. It was not a slow-moving prairie schooner that Emerson bade us hitch to a star, but, rather, some magic carpet, with unlimited vehicular powers! We have endeavored heretofore to attain the kingdom of perfection by first seeking to put in order our material affairs and then expecting a miraculous adjustment of things spiritual to follow spontaneously and without effort of our own. We have labored, by

the sweat of our brows, to accumulate and to maintain in order mere things, whereas we ought to have been cultivating an orderly reception of the ideas that emanate from Divine Mind, the ideas that stand back of all true things. We have been making a god of material order. For instance, some thinkers have held the theory that a systematized distribution of man's visible supply would effect a heavenly state in the consciousness of each of us, or at least an approximation to that state. The government expert has looked to legislation to insure peace and order to the governed. The seeker after material wealth fancies that gold and silver will bring him leisure and perfect happiness in ordered living.

To such efforts to manipulate the spiritual through the material, there is always the reaction of a contempt for order, a belief that there is greater freedom in disorder. So we find a certain stratum of human thought opposing this too-material concept of order with something even worse: The anarchist combats it with his no-government idea; the extreme antisocialist, with "dog-eat-dog" principles. Akin to this is another racial tendency, that of condemning as petty or eccentric the person who is a stickler for order in his physical environment. But we see that the man who smiles disdainfully at his stenographer's fastidious objection to his disordered desk, and the stenographer who, with better right, judges her employer's state of mind by the condition of his desk, may both fail to catch Mind's true concept of sublime, spiritual order. One, looking on the confusion of the world about him, thinks disorder inevitable. The other makes a god of material neatness and loses sight of God's standard of orderliness. Neither recognizes that, instead of tangible disarrangement resulting in mental chaos, the sequence is quite the other way around: haphazard thought taking form in a corresponding manifestation.

We all know how futile it is for one to be the most punctilious of housekeepers if at the same time cobwebs are left to hang in festoons from the corners of one's spiritual chamber. Who of us has not seen (in some neighbor, if not in himself!) the type of man who spends his Sunday morning diligently looking for engine trouble in his motor, instead of employing it in a more profitable seeking to know the spiritual dynamo within himself? I have heard of but one case in which this giving of greater importance to material than to spiritual order seemed to justify itself: the (I hope, fictitious) case of an individual who, contemplating suicide, worked up such an appetite in her effort to remove all dust from the parlor furniture before she carried out her dread intention, that she ate a hearty dinner and changed her mind about trying out the adventure!

Related to the phase of racial thinking that condemns such exaggerated love of physical order, is another that, wishing to appear "clever," pokes fun at the man possessed of what is called a single-track mind. It were more clever (in the best sense) to see the desirability of the establishment, in each of us, of a single-track mind. Normally man receives from Mind one thought at a time. God does not speak to us as we often find ourselves speaking to one another—discussing the state of yesterday's weather, today's baseball score, and what we shall have for dinner tomorrow, all in the same breath. God never utters a remark out of order. God speaks with all the measured leisureliness of a divine largo. If we do not catch the rhythm, it is because we allow ourselves to be distracted by others in the audience or by the theatrical tinsel with which we have surrounded ourselves. The syllables of God's words, whatever the quality of our reception of them, come to us with mathematical precision. Concentration is, chiefly, a getting in rapport with the vibrations radiating from the voice of God. Going into the silence

is largely a matter of marking time, keeping in step with the rhythmic tread of God's angels, of God's thoughts.

One sometimes dares to wonder whether our present false consciousness is not almost wholly the result of disarranged right thoughts, rather than of the supposed mixture of good with evil thoughts that we find it so difficult to account for. By way of analogy, let us suppose that each idea originates in infinite intelligence as a disk, of perfect transparency. In the divine imagination, then, there would be many such disks, of which each would have a certain quality peculiar to itself. Of one such disk the distinctive quality would give it its name, "order." In addition to this special attribute, however, it would have, in common with the others, that of transparency. Let us suppose that there is no possibility of any interference with this consistent transparency except by a single condition: a disarrangement of the disks. If each is put behind its proper neighbor, we are able to see any object, with absolute clearness, through them all. But let one of them find a situation not assigned to it, or let the one marked "order" be left out entirely, and the whole series becomes opaque.

We find another helpful analogy in mathematics. Let us suppose that we have set down on our blackboard the correct figures necessary to the solution of a certain problem. Every figure needed is there—not one missing, no superfluous one added. Yet, with this seemingly perfect equipment for our operations, we find that we cannot arrive at the correct solution. Careful investigation reveals that, while the digits are all there, one is out of its proper place. The result is confusion, confusion as great as if we had, in setting down the problem, used a 2 instead of a 3. Yet every number was legitimate.

We have grown accustomed to encountering human thoughts in confused groups, of which we are usually

content to assimilate any convenient portion, however small, and let the rest go; so we try to employ the same method with "the still, small voice." Little wonder, then, that we often come out of what we have no right to call "the silence," with but a tangled web of "earthy" thoughts and not one from God. In every such effort to commune with Truth, one of our first steps should be a quiet, obedient putting aside of all human reason and logic. The process of reasoning is largely that of putting thoughts into orderly arrangement. But it is not for us to do this when we would listen to divine wisdom. Wisdom is not, like thinking, a process. It is, rather, a conclusion. To recognize this distinction is to realize that we are, in the silence, not thinkers, but listeners.

A student of metaphysics once found himself in a situation that he later described as "betwixt the devil and the deep blue sea." The "devil" was a mental depression resulting from a certain adverse experience. This "devil" was most in evidence when the student was alone with his thoughts. Yet he knew that by no other course than that of solitary communion with God could he hope to cast out this demon. This necessity was for a while "the deep blue sea." For some time, concentration was a most painful ordeal. "It seemed," he relates, "to be up to me to supply the thought material with which to fill those silences. If I could not, of my own effort, conjure up the needed thought, my consciousness became nothing more than a painful vacuity. This continued for some time. Suddenly it came to me that I was trying to do God's thinking for him, trying to assemble God's thoughts in proper order. And then three magical words, with unbounded power, came to my aid. They were these: 'God's thought comes.' I had only to wait, and the needed thought did come. It was always the thought next in order, from the standpoint of my needs. These

three words continue, shall always continue, to be my open-sesame. Try them. 'God's thought comes.' "

To many it may not have occurred that order is a very important factor in the power that we now recognize in words. We form our affirmations by assembling words in a particular order. We could hardly expect the same result from a haphazard juggling of the same words into a senseless series of verbs, nouns, and pronouns! There is healing in anything that has the quality of order. It may be mere physical order, purely intellectual order, or the divine spiritual order. There is much healing to be had from sitting down in an orderly room; some, too, in demonstrating successfully the principle of mathematics in a simple problem in arithmetic. There is a salutary beauty in the childish truth that $2 \times 2 = 4$, when one sees in that statement the sublimity of a universal principle.

The healing power of the order that is in music is of a still higher quality, and is being recognized not only by the metaphysical world, but also by the musical world. What illimitable potency may there not be in the divinely ordered notes and meter of Handel's celebrated Largo! Xerxes, entering his garden in the heat of the day, seeks the beneficent shade of a venerable plane tree, and, as he rests, utters a song of gratitude for its friendly shelter. So man should seek the cool quiet of some corner in God's garden, there to listen, like Handel, to the rhythmic order of celestial voices. Let us all listen, so that, like Handel, we may pass on to others who are listening for it, the beauty of that eternal order—pass it on, if not in the form of music, in that of the cheer and the inspiration of a spiritual house in order.

God gives us what he knows our wants require,
And better things than those which we desire.

—*Dryden.*

BIBLE PROMISES

JOY

THIS day is holy unto Jehovah your God; mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength. —*Neh. 8:9, 10.*

In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.
—*Psalms 16:11.*

With joy shall ye draw water out of the wells of salvation.—*Isa. 12:3.*

And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.—*Isa. 35:10; 51:11.*

These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full.—*John 15:11.*

Your heart shall rejoice, and your joy no one taketh away from you.—*John 16:22.*

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full. —*John 16:24.*

Let all those that take refuge in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
—*Psalms 5:11.*

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—*Rom. 14:17.*

IMAGINATION

IMELDA OCTAVIA SHANKLIN

CREATIVE literature is prophecy in fanciful mood; legend is history modified to please or to admonish the later comers to our world. We have our seen and our unseen lives; each of these has a portrayal in imagined events and in the survival from generation to generation of those narratives that have a foundation in events and a many-storied superstructure in the variations added by historians.

The dream and the incisive, close-carving thought are companion tools in shaping the life-stuff. All mental action is productive; it, alone, is potent. In the ultimate, all mind action is prophetic. The vision becomes a flesh-and-blood reality; in turn, this becomes a myth; the myth repeated as fairy tale or sung in folk legend, reëmbodies itself. And so, history repeats itself in the soul, in the nation, and in the race.

The mind that reveres antiques is the mind that builds creeds and legislates against progress. Conservatism preserves the inert forms of its own dead past, and ignores the life that is now struggling to be born. The mummified thoughts of the generations agone produce heredity and compel reincarnation. The mother images in her unborn child an ancestral type—her former traits and lineaments, her own characteristics. By regrets for what he has not accomplished, the man comes again to embodiment, in the hope that an image in his own mind, long deferred, may be this time worked out in the concrete world. Man is his own ancestor and his own descendent. He images a thing in his own mind, and then he submits to the thing imaged and feels that he must obey its nature and its demands in him.

The uncorrupted imagination is self-knowledge. It embraces that which we were, that which we shall be,

that which we are. It is the mentality of man, saying, "I shall be satisfied, when I awake, with *beholding* thy form." It has brought the descended God up through the mist atom to the granite crystal, on to the clinging lichen, up to the flowering anemone of the deep, aspiring in the creeping thing upon the earth, into the beast-man, upward, upward to postponed, but certain victory in the perfect man Christ Jesus.

Into whatever ideal the I AM enters, there the imagination conceives and brings forth its progeny.

Some image in the zone of materiality, and in that nightmare state experience terrors.

Some image in the dream consciousness of mind divorced from Spirit, and there rear an impermanent column on which they trace in evanescent dews the soul-alluring syllable, Fame.

Some image in the ascending reach of the homing soul, and by visions shown them on the mount they know how to descend to their present places and build the ark of Jehovah's habitation after the pattern shown them on high.

A wavering, unstable faith images variously, distorting and inverting the essential facts of being, as a stratified atmosphere draws a landscape out of true proportion and relation in a mirage. But the builder must finally build after the Plan. The man who steadfastly holds to the image of the Christ, saying, "One thing *I do*," like a star shining into the depths of a clear and tranquil pool, images his own unsullied glories. Man, reeling in the delirium of sense, sees strange phantoms and cries out as does the troubled sleeper, fearing this and that, and prays to be delivered from the dire forms that his maltreated imagination produces. In the Christ Jesus consciousness the heavens open and the Holy Spirit images itself in the dove descending upon the God Word made flesh, and there proclaims the Son of God the king of man.

All the sweetness of life, the potential beauties of man, wait patiently back of the fluttering shapes which the ignorant imagination begets. The flowing verse, the stately prose, the graceful lines of gleaming marble, the magnificent arch, the stately cathedral, are the clothing of the near-God image. A little Scotch boy, watching the kettle on the kitchen fire, straightway set his image-builders to work. Hopefully he toiled, the ideal coming the while into clearer relief. Trustingly he persevered, the intelligent hand taking orders from the intelligent head, and then, his dream grew into visible shape—and man knew one more mastery over the natural forces. For years Fulton carried in his mind the image of the steamboat. From one triumphant failure to another he bore its picture, until he brought it out in floating wood, and the watching throng cried: "See! it moves!"

The Eastern philosophers teach that the formed thing is illusion. This is equivalent to saying that things are what we see in them. To the practical minded, a spade is always a spade. It is an inert tool, which in the hard-muscled hand turns over the sod, that potatoes may grow. Yet there is another fact in the spade—it is even the triumph of a clear genius, dream-spark; an implement that shall make roses more velvety as well as potatoes more bulky. It is one of the essential victories—the supremacy of the soul over that to which it has submitted.

The imagination is what preserves the mind from sluggishness. It sets the ideal first in the mind's world and later bears it forward into man's world. The race attends the image builder and does him homage on his native plane. The Nazarene, whose concept of life was an hourly oneness with the Father, has given us this picture, dear to the heart of all generations. Listen to him: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to pre-

pare a place for you." This he said, imaging the highest ideal possible of appeal to the ears of his listeners. Stanch Job, gazing at the stars through the eyes of affliction, imaged grandeur in the skies. Hear him:

> Canst thou bind the cluster of the Pleiades,
> Or loose the bands of Orion?
> Canst thou lead forth the Mazzaroth in their season?
> Or canst thou guide the Bear with her train?

He who images heavenly things leads the world heavenward. He who images Deity saves the world.

Poe, the singer of dirges, has given us the picture of despair. The inappeasable raven sits above the door, and to each hope upspringing in the heart, the night-dark bird cries, "Nevermore!" Another, he of the glad heart and courageous word, the prophetic More, imaged a social state so beautiful that gross minds have ever called it impracticable, so impossibly beautiful that the name of the commonwealth has been adopted as a synonym for visionary good. But the world is advancing toward Utopia. The beauty that is conceived, even though of an order hitherto undreamed by man, shall build its outer temple and stand before the world, a monument to the thought it embodies.

One essential fact to be observed of the imager is that of the high order of mentality possible of production. No mind need be without its golden ideals, its holy ecstasy of talking face to face with God. That which transcends the commonplace is prophet or creator. Man constantly ascends in quest of himself.

When the imager of Spirit is approached in a matter of discrimination, his question is: "On what plane was this thing imaged, and who has named it?" Then he declares that the things bearing the image of Cæsar shall be rendered to Cæsar and that the things bearing the image of the God seeking mind shall be rendered to God. Thus he prevents the adulteration that comes when there is an attempt to set up Cæsar's image in the temple

of God, and he also avoids the blasphemy that takes the things of God and seeks to set them in the revel halls of Cæsar.

Words avail little unless the mental image conforms to the language of the tongue. There are denials that do not deny and there are affirmations that do not affirm. There are those whose lips frame words of worship but their hearts are far from God. The soul may beat against the wall of conditions with words, but if the mind's image is in the wall, the wall will defy the language. Those who play with words as a child juggles colored balls are often sorely disappointed when their incantations sink away in the realization that they were simply words, words, words. The earnest Oriental pagan, laboriously working a prayer machine, and the Occidental experimenter diligently parroting metaphysical phrases with his mind on his limitations, are not wholly dissimilar, with the chances for a happy result about equally divided. To give the word living power, it must be quickened by the imagination. If there were within the zone of this world's mentality one mind that could erase from its intelligent consciousness the idea of suffering, suffering would cease for the world.

No man lives to himself alone, therefore Jesus Christ bore the sins of those less spiritual than himself. He looked into the face of Glory, and became transfigured. In the clear crystal of his spotless mind he imaged God, and was drawn into God.

The lesson is obvious. If the eye gazes steadily at a brilliant bulb of light, the image will remain clearly impressed on the physical sense of sight for many seconds after the light is extinguished. We have borne the image of the earthly because we have studied the earthly. Earthly things are in themselves ephemeral; they change; they disappear. The heavenly is changeless, permanent. We look upon it, and its permanence and beauty—ancestors to the permanent and beautiful

in us—quicken the immortal splendor of the inherent God. The image of the Likeness takes form; it becomes dominant. Then the night of false images is faded out by the light of God's day, and the lesser, partial lines draw into a perfect contour, and we behold ourselves as God has always beheld us, the Only Begotten.

LOVE IS THE WAY TO EFFECTIVE PRAYER

The first step that the disciple of the Lord must take when seeking for the secret of answered prayer, is to learn to love supremely. The majority of people are niggardly in their affections. He who has made up his mind to hate whom he pleases and to despise whom he dares, will find himself out in the cold, so far as answered prayer is concerned. Do not strive any more for answers till you have learned the first lesson and are willing to love your neighbor as yourself. Surely no man can say that the Lord was hard on him when He made the test of a real man the affections of a man's heart. He thereby made it possible for the meanest as well as the greatest in the land to climb to the heights. For is it not the easiest thing in the world to love? The young men and maidens alike fall easily into the meshes of love. Is it a difficult thing for a child to love his parents? Is it very severe on a mother to be asked to love her child? So man must love his neighbor with the same devotion that he gives to his child. So, also, he must love his Creator. Why limit the power of loving to a small compass? Extend your loving to the world as the Master did. The wider the circle of your loving the greater your spiritual life and the nearer to your Father. Some men love so few and are so limited that their circles cannot rise above the roofs of their houses nor beyond the township line. How, then, can they ever reach *God?—Robert B. H. Bell; The Evangelist.*

The Home

Christ is the head of this house.

FLAMING YOUTH

CLINTON E. BERNARD

THREE hundred years ago Shakespeare used the phrase, "flaming youth." The words filled the office for which they were intended—only that and nothing more. But a few years ago some one dug up the phrase and flung it to a grateful world. Especially were the editors and the writers grateful, for theirs was the arduous task of finding resounding combinations of words, toothsome phrases, lovely alliterations. "Flaming youth!" What beautiful, mouth-filling words! Within a month the reading public was being surfeited with a steady diet of flaming youth.

The youth of the earth was a bit startled when first it caught the idea that it was flaming unduly high. But youth is ever ready to oblige, so it proceeded to try to live up to the pattern that had been set for it. Then age rubbed its eyes and caught eagerly at the notion that youth really was flaming.

Youth and age have ever been at odds. The prophet Isaiah testily remarked that "the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." Yet tinkling feet have never gone out of style.

Recently some one asked William Allen White, the famous editor and writer, what is the matter with the young people of the day. Mr. White must have been thinking on the problem for he replied: "Good! I'm glad you asked me that question. There are two

things wrong with them: They are young, and they have to associate with older people."

Few middle-aged persons are so lenient toward youth as is Mr. White. Preachers, parents, editors, judges, lecturers are criticizing youth, asking what is the matter with it, trying to curb it. And youth, knowing what is expected of it, goes right on doing its best to give its elders their daily pabulum of excitement; more than that, some of the least sensible of the younger element has become too serious about its flaming, and has become singed. On the whole, however, most of the youth of the world is going on its merry way—its good, young, merry way, its quest of abundant life.

What is the matter with the young people of the world? Merely that which is the matter with the older people of the world. People are just beginning to look with confidence for the kingdom of heaven, the kingdom of happiness, and many of them are seeking unwisely. Surely this is the day of which the seer foretold, "Many shall run to and fro, and knowledge [not wisdom] shall be increased." Humanity has gained knowledge faster than it has gained wisdom. All people, both young and old, are demanding more of life than they ever have demanded before. They are daring to believe, though with trembling, that all good is for those who seek it. Such a change in beliefs is unprecedented, revolutionary. What wonder if the flame of youth burns high in the children of God who are just beginning to sense their power?

All of mankind, both young and old, have more life than they ever have had before. More life is being received into the race consciousness. Men have more knowledge and they must express more life; to express it intelligently they must have more wisdom, more understanding. They will gain true understanding only when they learn that it, like all other good, is of God and must be sought of him.

He in whom the fire of life burns most brightly is nearest to God. Surely he can be forgiven a measure of self-satisfaction, for he has that which alone, of all good, man really needs. Given life, he can gain everything else. The wealthiest old man in the world would gladly, eagerly give all his wealth for youth. The young person has the most precious commodity in the world. It should be easy to forgive him if, sensing his wealth, he swaggers a bit. Let him emphasize the value of life; it needs to be emphasized. The wisest of all men thought so highly of life that he stated as his main purpose, "I came that they may have life, and may have *it* abundantly."

Instead of caviling at flaming youth, why not tell the truth about it? Instead of branding youth as an evil thing, why not speak of it in glowing words of praise? Instead of trying to depreciate it, why not publish the fact that it is a holy thing from God, worthy of adoration? He who has youth knows that it is good, and all the seers and prophets in all the universes cannot convince him to the contrary. Youth *will* flame. When all the youth of the world is encouraged to flame aright, then will the millennium be close at hand. Then will the tinkling feet of youth yield sweet music to all the race, for all will be young.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

Eternal life will not be discovered in the laboratories of man, but in the laboratory of God, the soul of man. —*Richard Lynch.*

THE MINISTRY OF THE HOLY MOTHER

Emma Curtis Hopkins

Part II

THE ministry of God is the Spirit of God, the Mother. The mother is fair and kind and untouched by the name of sin, sickness, or death. He who would live must open the gates for the Mother of life by thoughts that eschew death. Paul, on one occasion, by his words of denunciation closed the gates against the Mother Spirit (the bride of God, the Father), and Elymas lost his sight (Acts 13:8-12). Tender words, gentle words of healing life, words of balm and forgiveness would have opened the gates for the bride to walk through, that the perfume of her holiness might have seized the heart of Elymas and caused him to speak forth in raptures of the power of the Spirit of God as greater than all the acts of his legerdemain. He might have seen how sweetly mysterious, how strongly miraculous God as a Spirit can be, ministering to the sons and the daughters who constitute the sonship of God in their divine nature. But Paul caught a sight of the blackness of sorcery and called Elymas such names as the ears of the Mother are never permitted to hear. The protecting Father has a law that the Mother ministry of the Spirit shall never pass through the walls where hard words are spoken.

> Make smooth the grasses,
> Cover the pathway with leaves,
> My bride's feet are sandaled for peace.

The early church forgot this law of God the Father concerning the ministry of God the Spirit Mother, and again and again closed itself against her mercies, her kindness, till by and by the healing of her seamless dress was lost sight of, and miracles have been so few that

men have even doubted if the Spirit ever wrought any.

The metaphysicians of the ages have given twelve messages, which have had the opening of the closed gates in their strength and wisdom. The Spirit has stepped forth through them. John the Revelator called them foundation stones to the beautiful temple. He called them gates of pearl. The Spirit of God has always stepped into sight with the miracles of healing and uplifting and comforting wherever they have been spoken. All the world which has had freedom from speaking the words that the Healing Mother must not hear, has agreed in the messages or statements which make straight and smooth her pathway over the needs of mankind. We now call them the twelve doctrines of Jesus, the twelve messages of Christ, the twelve lessons of science. The early wise men called them the twelve genii of power, the twelve labors of strength, the twelve energies of being.

Here at the center we dwell. There at the gates she dwells. It is ours to open the gates. It is hers to enter in through the gates. "Go through, go through the gates; prepare ye the way of the people," cried the prophet. Putting to one side Paul's shutting out of the spirit, and seeing the opening of the gates of the loving deputy's mind, we will mention the true ways of Jesus. We will touch the hinges of pearl, that from this moment we may not hide the ministry of the motherhood of God.

Did you ever notice how careful the noblest and tenderest husbands are that their beautiful wives shall hear nothing hard or pain giving? They are the living symbols of the carefulness of God the Father that the Spirit, the Holy Spirit, shall not be found where censure, criticism, scolding, maligning, crying are going on. The filmy walls between her merciful ears and our harshness are as thick as the stones of the ancient prison walls, so far as her hearing is concerned.

Yet she is near, close, ready, all-powerful, all-capable, empowered with the signet ring of God, the omnipotent Father, to hear all our prayers.

Open the gateway to her ministry of a new life by telling what her blessed ears may hear about life. So she will stream into your soul with a new life quickening, and forth from your soul will go to the dying a stream of that ministry called raising the dead, which Jesus, whose ever-present mother she was, brought to pass so often. We may let her in by telling things to her about health, which the protecting Father would willingly let her listening ears hear.

Do you know the second message of science concerning health? It is the only one by which she may enter into your soul and go forth where your heart chooses to heal the hurts of the world.

There is a third message. It is about strength. If you are ready to speak as the Father permits the spiritual strength to hear, she will revive your energies, and up will spring the strength where you would have strength transformed out of weakness.

The fourth is what she is ready to do about supporting you without your struggling against any odds. The Spirit would have you as satisfied as she is with home bread, and wine, and milk, and honey. But she may only hear the fourth message of science concerning support. You may rest back of the gateway of plenty till you give her the open sesame by which the Father will let her come in.

She will shelter you and the world if you will let her in by the fifth message of science. She may go before like a wing of defense where the danger is lurking, and no ill will befall where you speak the safe words for her to hear concerning defense.

The sixth will give you the character presence which high thoughts on majestic themes can give. She will show you how to think so as to be the Gardieus

stone, shining as one whose soul converses with the immortals.

The seventh she has consecrated to the spoken word. She will speak with a voice, and speak through your voice so that the ears of the people will grow sharp and their hearts will leap at your words. The sound of your voice may be full of healing, full of uplifting. She will touch your pen with the fire of inspiration if you are bold enough to tell her those words about writing things of great purport, which the Father gives her permission to hear. She will touch your throat with songs of the cherubim and seraphim, chanting great symphonies around the seas at the foot of the mountains of paradise, if you will tell her what God is giving her ears to hear, about the voice that enchants with melodies that cause the hills to drop down their odors of healing and apples of bliss. She can make your fingers supple and skillful if you know the words about skill, when she, bending low by your pillow, may hear. She can make you so beautiful that the beggars, looking at you, will forget to be hungry.

Her smile may light on your face with its own love-lit glory, if you know the eleventh message the great God calls the opening of the gateway to the sight of her face. She will teach you how to love so that all hate shall be melted where you speak and where your face is seen. The genius for loving so that anger is smiled into peace, the genius for loving so that sorrow shall rest into gladness, she can enter into your soul with and pass over the world with.

You must make her hear by the twelfth message of science, which is the only one the great love of God permits her to hear.

She was bending close over Paul, but he would not open the door by the key which his heart held in a secret recess. If he had given the Holy Mother the

twelfth message of science, Elymas would not have been struck blind. No, he would have loved Paul with the love of a brother, and gone with him over the cities where he knew their secrets, showing him all things in patience and sweetness. The Scriptures are given for warnings. This lesson is a warning. Do not think that the mother tenderness of the omnipotent God as spirit of miracle-working ever hurts. It is when words are spoken that her ears are protected from hearing, that blindness and pain and disappointment fall to the lot of the world.

God is good. The Spirit is love. The miracles of Spirit are for joyous fulfillments of hopes. Whisper the words to the ears of the Mother. Let down the bars between her ever near presence and your own heart. She will enter in and go forth clad with the miracles of Jesus.

Let him that heareth come! Let him that is athirst come! None is so lowly, none is so wicked, but she will bend and hear, if he will not use the words the Father never permits her to hear. She is wooed by praises; she hears great praises of God the Father. She loves the descriptions of his majesty, his mercy, his watch-care, his omnipotent love. Do you know the words the Father openeth the ears of the Spirit to hear?

GOD WORKS THROUGH US

The kingdom of heaven comes when the individual realizes that there is nothing true but God. If the kingdom of heaven is a sublime conviction that only God is truth, and we are joint-heirs with Christ to that kingdom, we are heirs in the degree in which we are conscious of that truth; we earn it as a result of realizing our right; it will not be thrust upon us. God never does anything *for* anybody, but only *through* him.—*Rev. John Murray; The Rally.*

MOTHERHOOD DEPARTMENT

PEACE FOR THE PROSPECTIVE MOTHER

JOSEPHINE M. DAVIS

GESTATION is a natural function, and, if the laws of nature are observed, there is no inharmony during the entire period. Every organ, through the intelligence with which it is endowed by the Creator, makes every needed change, perfectly and in order. Man, having freedom of mind, may comply with the physical laws of nature; or he may conflict with them, and thus bring about inharmony. He may work with the spiritual laws; in so doing he will spiritualize his body and harmonize his entire life.

The prospective mother, however much or little she may know, may by her trust in God always put herself under the care of infinite love and wisdom. Whenever any inharmony appears in her body or in her affairs, she may turn within her own soul to the "secret place of the Most High" and "abide" in it; that is, cast out all anxious, tumultuous, resistant thoughts and think only peace and love, regardless of any condition; thus she will be held secure. By abiding continually in this secret place (that is, keeping her thoughts in God, whatever work she may be engaged in), she will receive a revelation of the higher law by which she may live true to God.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Were there nothing else
For which to praise the heavens but only love,
That only love were cause enough for praise.
—*Tennyson.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

GOD GIVES

. . . a living God, who made the heaven and the earth and the sea, and all that in them is . . . And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.—*The Acts.*

Father, we thank and bless thee for this food, and we appropriate it to the upbuilding of our body temples, to thy glory.—*J. E. W.*

God bless this food to our bodies.
God bless our bodies to His service.
God bless our service to all mankind.

—*C. P.*

We bless this food in the name of Jesus Christ, and we thank God every moment for his great goodness toward us.—*M. F.*

O God, thy love never fails us. Thou preparest the table before us, and dost satisfy us with thy love and nourish us with thy living substance.—*H. A.*

A BLESSING

I pray the prayer the Easterners do,
May the peace of Allah abide with you;
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow;
Through days of labor, and nights of rest,
The love of good Allah make you blest;
So I touch my heart—as the Easterners do,
May the peace of Allah abide with you.

—*Selected.*

SUNDAY LESSONS

LESSON 6, AUGUST 8, 1926.

Unity Subject—SPIRITUAL FOOD.

International Subject—THE GIVING OF THE MANNA.—Exodus 16:11-18, 35.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

16. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.

17. And the children of Israel did so, and gathered some more, some less.

18. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

35. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life.*—John 6:35.

SILENT PRAYER—*Daily I feast on the living bread from heaven (spiritual substance), and I am alive forevermore.*

According to our lesson, the children of Israel wandered in the wilderness for forty years while on their way to the Promised Land, although the journey might have been accomplished easily in forty weeks. The reason is given in Deuteronomy 8:2, 3:

And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live.

When unpleasant experiences are our portion, we should accept them without murmuring and should try to find the mental cause. We do not go direct to the Promised Land because we are ignorant of the law of existence. We reduce life to a physical instead of to a metaphysical basis. We try to solve the problem of life in material ways instead of in spiritual ways, and thus we continually fall short. So we wander to and fro, searching for a way out of our difficulties, yet ignoring the only way: an adjustment of our thoughts to Divine Mind. The soul of man is a mental thing, and its growth depends upon spiritual food, thoughts and words of truth.

The Lord is striving to make himself known to our confused thoughts, and when we cry out in our sense of lack there is an invisible outpouring and we receive temporary satisfaction. We are not always aware of the source from which our help comes, but we know that we have in some unseen way received supply.

When we perceive the fullness of strength which is ours in Spirit, we then have to deal with a wilderness

of earthly thoughts which are opposed to or at enmity with this truth. These earthly (bodily) thoughts tell us that there is weakness, that they are starving. They murmur against Truth, and they long for the fleshpots of Egypt. They want a more visible manifestation of the strength of Spirit.

"Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not" (Ex. 16:4). Ideas descend into consciousness, take form in the body, and actually feed the flesh man. This rain of bread symbolizes the descent of those ideas into consciousness. To eat of the quail in the evening is to realize that strength is not material, that it rises above physical law and soars into the higher atmosphere of Spirit. No matter what the labors of the day have been, go to sleep with this realization in mind, and you will never suffer from fatigue. The manna in the morning is the realization that divine substance is everywhere present, in every part of the consciousness, in the wilderness, in the confusion of sense, as well as in the harmony of Spirit. "In the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God."

When you awake in the morning, lie quietly and realize divine substance; then through your imagination see it in every part of your organism. Fill yourself full of it before rising, and the day's work will be a joy. Remember that it is strength from the Lord. Let no thought of personal selfishness enter. Do not try to gather more than you can use, with the idea that you can store it; it will spoil if you do.

When we are obedient to divine law, having freed our minds of error, we shall consciously possess the heavenly substance all the time. But we shall not attain this condition by murmuring against the law nor by

calling blindly upon the Lord. We must patiently and earnestly strive to overcome our errors, our sins, our shortcomings. Then the Word of God will create in each of us a new man and we shall know that there is a life and substance of an abiding nature (which Jesus Christ manifested), of which we can partake through him.

QUESTIONS

1. How does man delay his journey to spiritual consciousness (the Promised Land)?

2. When we have perceived the fullness of strength which is ours in Spirit, with what do we then have to deal?

3. What does the rain of bread from heaven signify?

4. What does the manna represent?

5. How shall we have a daily realization of this spiritual food?

6. When shall we consciously possess the heavenly substance all the time?

Lesson 7, August 15, 1926.

Unity Subject—CO-OPERATION.

International Subject—JETHRO'S WISE COUNSEL.—Exodus 18:13-24.

13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening.

14. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?

15. And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

16. When they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws.

17. And Moses' father-in-law said unto him, The thing that thou doest is not good.

18. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone.

19. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to Godward, and bring thou the causes unto God:

20. And thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do.

21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens:

22. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said.

GOLDEN TEXT—*To each one his work.*—Mark 13:34.

SILENT PRAYER—*I gladly and unselfishly coöperate with my associates and fellow workers, because my inner thoughts and purposes are harmonized with Spirit.*

The central idea of this lesson is coöperation.

Jethro means "preëminence, excellence, superiority," and signifies the Exalted One. Reuel, the other name by which Jethro, priest of Midian and father-in-law of Moses, is called, means "friend of God, God is friend," and refers to a relation of mutual understanding, fellowship, comradeship, that exists between God and man in spiritual enlightenment. In this relationship the Father can make known to man the best ways of

doing things. Jesus said to his disciples: "No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you" (John 15:15). No wonder that Moses could be led into better ways of dealing with the Israelites, when he was in direct touch with the Exalted One (signified by Jethro) and was in fellowship and communion with Spirit (this fellowship being symbolized by Reuel).

In any great and growing establishment (whether a spiritual work or a commercial work) one individual cannot continue to look after everything. It is not always easy for the founder of an organization to delegate work to which he has been used to giving his individual attention. He grows so accustomed to looking after every detail, and knows so well how to do it (and it is not easy to find others who will take the same interest that he takes), that he comes to think of himself as being absolutely essential to every phase of the work. But no work can grow very large unless the one at the head of it trains other workers, as they are needed, to take charge of the various branches of the work.

Before one can delegate responsibility he must learn to trust others and to recognize their talents and accomplishments; he must learn to adjust himself more or less to others' ways of doing things, especially when he sees that another's way is better than his own. In other words, even the person at the head of an organization or business must learn to coöperate with his fellows; otherwise he will hinder the growth of his business and in time will wear himself out needlessly.

A really great leader is broad-minded enough to recognize the worth of other people and is willing to give over to them positions of trust, as it seems wise to do so, that he may conserve his time and his strength

to deal with the larger problems that are sure to come, problems that no one else can handle so well as he. If he continues to use up his vital force on details that others could handle just as well as he, when a critical matter arises—one that demands all his tact and wisdom—he may find himself unable to rise to the occasion. His business will suffer accordingly.

When this truth was brought home to Moses, he was big enough to act upon it gladly. This lesson can be applied to the leaders of Truth centers. One great object of a center should be to train Christian workers—to teach others to express their talents and then give them opportunity to do so—that a greater number of people may be reached with the healing, redeeming Truth. Two persons working together harmoniously, with a given purpose, can accomplish much more than one person working alone can accomplish. Three can do still more, and as any work grows, coöperation becomes a vital necessity.

Coöperation gives opportunity for Christian development and overcoming. One of the Unity Correspondence School lessons describes two definite phases of development through which the overcomer must go. One determines his individual growth; he must become strong in the truth and must learn to stand alone with God. The other development is the result of reaching out and becoming unified in Spirit—learning to coöperate, to live and work in constructive harmony—with others who are also in process of overcoming. This is one reason why people have to live together in homes, in communities, in cities, in countries, and have to work together in business and in social and religious ways.

From this incident in the life of Moses described in today's lesson let us learn the great lesson of coöperation and of being willing to receive and act upon good advice, especially upon the guidance of the Spirit of God within us. We should not lay aside our Truth

principles in order to adjust ourselves to those with whom we must associate. But we shall find it necessary to give up many of our pet personal ways and traits of selfishness, that the Spirit of God may have its way in us and that the greatest good for all may be brought about.

In Spirit there is true unity. Let us all strive, therefore, in our daily activities in conjunction with others—whether at home, at school, at work, or at play—to carry out the injunction of Paul in regard to "giving diligence to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). In order to carry out this injunction we must of course teach our own inner thoughts to work together in peace and harmony.

QUESTIONS

1. Why was it possible for Moses to be led into better ways of dealing with the Israelites?

2. What is one essential in any great and growing work?

3. Why should the leader of a work, an organization, or a people conserve his strength?

4. Besides making a work greater and more far-reaching, for what else does coöperation give opportunity?

5. What must we not lay aside in order to adjust ourselves to those about us, and what shall we find it necessary to give up?

6. If we fail to harmonize our own inner thoughts and powers, can we coöperate outwardly with others?

Lesson 8, August 22, 1926.

Unity Subject—THE WORSHIP OF THE ONE GOD.

International Subject—THE TEN COMMANDMENTS: DUTIES TO GOD.—Exodus 20:1-11.

1. And God spake all these words, saying,

2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6. And showing lovingkindness unto thousands of them that love me and keep my commandments.

7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labor, and do all thy work;

10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

GOLDEN TEXT—*Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.*—Deut. 6:5.

SILENT PRAYER—*God is Spirit, and I worship him in spirit and in truth.*

Verses 1 and 2 of our lesson teach that God—through Jehovah, the Christ or I AM—is the power that sets man free from all error and its resultant bondage. One should not attribute saving power to anything but God—the supreme good.

There can be but the one supreme mind, "over all, and through all, and in all." But it is possible for one

with a theoretical understanding of Being to have other gods. Some metaphysicians have other gods than the one God: the money god, the family god, the god of pride and ambition, and other deities of lower degree. These often occupy so much space in the mind that God gets but little attention there. The one supreme Good should always have first place.

Do not imagine God as having a material form, or location in substance. God is Spirit—"without body, parts, or passions"—transcending all forms and forces of human consciousness, both visible and invisible.

One would think it utterly impossible for a metaphysician to make a graven image of the God who is Spirit, yet it is possible. When we imagine God to be in any way limited in capacity we are trying to make him material, that is, a "graven image." To think of God as present in some places and not in others is to attribute to him locality, which implies form and shape —a "graven image." If we fail in any respect to realize the meaning of the omnipotence, omniscience, and omnipresence of Deity, we make a mental "graven image."

Do not worship or give power to erroneous ideas about God. God is *one*, and should never be imagined as duality. By thinking that God is of a dual nature, that he is not absolute good only, man takes up a belief that Spirit is the author of both good and evil; he enters into the realm of appearances and thinks that relative conditions of life, where the law of action and reaction holds sway, are real. Instead of understanding the law of cause and effect, and knowing that his inharmonious experiences are the natural results of error thoughts and acts, instead of knowing that his pleasant experiences result from the working of the same law and arise from his true understanding and practice, he thinks that evils are sent upon him by a personal God as punishment for his sins, and that his blessings are rewards given him

by the same God because of his being good. This is the realm of the "jealous God"—the place where both good and evil are experienced and are believed to be realities warring one against the other.

People ask how heredity can be true in mind. Mind is the only place where it is true. Memory is necessary to heredity, and only mind remembers. Matter does not transmit conditions from body to body; conditions arise from mind, and only from mind. Bodies are the ground in which mind sows its seeds, and that seed is the thought, or word. "The seed is the word." What the fathers think, whether it be good or evil, the children bring forth generation after generation. This is an inherent law of being, and it is perpetuated beyond the fourth generation in those who fail to change their minds. But through obedience to the supreme law, the mind is transformed and mercy is shown upon the redeemed body.

Do not take away from the one mind its true character, nor add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in body and affairs. God does not punish you, but your own erroneous thoughts do.

The Sabbath day in mind action is the consciousness of completeness which should follow every declaration of Truth. The six days of labor symbolize six degrees of realization which are revealed to the mental worker. When these steps have been taken, one should declare the work finished and then rest in the assurance that the law has been fulfilled and his work completed.

The devout keep the Sabbath day by dwelling in thought upon the rest that is now established in Divine Mind for all who believe in weariness. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

QUESTIONS

1. Should saving power ever be attributed to any one or to anything but God—the supreme good?
2. How do people—even metaphysicians sometimes—have other gods than the one God?
3. How do people make graven images of God?
4. How can God be a "jealous God"?
5. Explain heredity.
6. Explain "the Sabbath day in mind action."

Lesson 9, August 29, 1926.

Unity Subject—FULFILLING THE LAW.

International Subject—THE TEN COMMANDMENTS: DUTIES TO MAN.—Exodus 20:12-21.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbor.
17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.
18. And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.
19. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.
20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.
21. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Lev. 19:18.

SILENT PRAYER—*The divine law is fulfilled in my understanding and carried out in all that I do.*

Duties toward men and duties toward God go hand in hand. If men but knew it, they could eliminate nine tenths of their efforts to fulfill this law of righteousness, by establishing first a right relation between themselves and God.

Honor God and, as the day follows the night, you will honor your parents. Think of the loving Father always with you, and your mother will never complain of your ingratitude or lack of loving obedience.

Jesus said, "We have one Father, *even* God." Spiritual man always recognizes God as his Father. This recognition gives man length of days in the land and eternal life everywhere.

"Thou shalt not kill." If we apply the same rule to this commandment that Jesus applied to the seventh, we shall be guilty of murder if we in our hearts condemn to death any man or woman. It is quite common to hear the reader of the daily crime calendar say of some murderer: "That man ought to be hung." Thus the murderous thought goes forth on the wings of the all-pervading thought-stuff in which we live, and may find lodgment in some one's susceptible mind and cause him to commit crime. Be careful as to what you think. That which is thought in the "inner chamber" (secret consciousness) shall be proclaimed upon the "housetop" (outer expression).

God is the life of all that lives. Whoever destroys the temple of that life, with the thought that he is destroying life, is trying to kill God. "All they that take the sword shall perish with the sword." A destructive thought produces destruction in the one who generates

it. "Thou shalt not kill" covers every phase of manifest life. If you want long life, protect the life about you in all its forms. Have nothing to do with destructive thoughts. This policy, carried to the ultimate, will make you an abstainer from all animal food. It is the *thought* that counts. The destructive thought that goes with the slaying of animals and the fear of death that invisibly vibrates through the flesh make the eating of killed things dangerous. Thus man is bound to protect life in order to protect himself.

Everybody knows the effect of adultery in its mortal sense, and never has a race been found so degraded as to ignore its law. It is implanted in the innermost recesses of the human mind, and woe to him who transgresses it. It was not necessary to write scripture to call men's attention to the mortal law—it is the spiritual law that needs attention. The adulteration of truth makes possible the sense adulteration. The mixing of the absolute and the relative, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but confused it with temporal authority and commercialism.

Thus adultery is a very widespread sin, and in sense understanding of the law of being, man is not able to distinguish between the absolute plane of consciousness and the relative plane. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman—and not one responded. As he forgave that woman, the Lord forgives us our ignorant shortcomings, but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon a woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp that the Master mind had upon metaphysical processes. In every issue the

thought is of first importance. If one never thought evil he surely would never do evil.

A mother whose son became a notorious thief admitted that before his birth she had often planned to take from her husband's pockets, when he slept, the money that she needed. She had never carried out her plan, but in her mind she had stolen, and her son committed again and again the acts which she merely had conceived. The one who plans crimes, yet never carries them out, is guilty of the crimes. The overt act may be committed by another who has no inkling as to the source whence he received the impulse to do wrong.

Theodore Parker once said that if the good deacons in his church who confessed their sins in prayer meeting told the truth they ought to be sent to prison. The fact is that there is slight difference between the men in prison and those free on the streets. The human thought back of commercialism leads right up to stealing. Stealing is taking that which does not belong to one. Under divine law, which is the only real law, man has the right to use everything, but to possess nothing. It is stealing to strive to get anything without giving and equivalent. If you make the getting of money a dominant object in your life you will eventually steal to satisfy that ambition. Begin with the thought, "I am going to do the will of God," and your own will come to you.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of from the spiritual. The personality is but a very small part of the real man, and we cannot base upon it any true estimate of character. One's "neighbor" is not necessarily the one who lives next door —one's nearest neighbor is his own personality; he should be careful not to bear false witness against it. "Judge not according to appearance." Find the true estimate of yourself, and hold to it as the real.

To covet a thing is to desire it regardless of whether one is entitled to it or not. He who understands the law of absolute justice knows that disaster is sure to follow one's acquisition of anything that he has not earned. The one safe affirmation is, "My own shall come to me."

QUESTIONS

For questions on this lesson, take up each commandment separately and explain it metaphysically.

THE GOOD OMNIPOTENT

To believe and affirm that life is good and that nothing but good can come to us, brings about an entire change of attitude toward life. Because we believe life to be good and all of its experiences the outcome of infinite wisdom and love, we coöperate with them instead of fighting and rebelling against them. The effect of this change of attitude and line of action is remarkable. In the first place, trouble is overcome quickly and smoothly; secondly, we cease creating trouble for ourselves in the future. Instead of thinking and acting in opposition to the principle of good, we think and act in harmony with it. Because of this, most of the troubles which "afflict" mankind pass us by. . . .

If you desire that your life should be good, happy, and full of joy, believe first of all that life is good and that nothing but good can come to you. Do you want health, happiness, true success, and a wise prosperity? Then think of good, believe in the good, and constantly affirm: "God only can come to me." —*Science of Thought Review.*

They that put their trust in him, shall understand the truth: and such as be faithful in love shall abide with him.—*The Apocrypha.*

HEALTH

Divine love dissolves sickness and restores health in you, in me, in everybody.

God is love and God is wholeness, perfection, health. Consequently our statement, *Divine love dissolves sickness and restores health in you, in me, in everybody,* is true from every standpoint. When the truth that God is love is clearly discerned by the mind of man, transformations take place in both his mind and body. The error thoughts of sin and sickness are dissolved in the mind and the true thoughts that God is love, health, and harmony take their place. This is Truth healing. It is so simple and easy that the mind in its natural receptivity works it out quickly.

So let your oft-repeated statement be, *Divine love dissolves sickness and restores health in you, in me, in everybody.*

HEALING THOUGHT

August 20 to September 20

Divine love dissolves sickness and restores health in you, in me, in everybody.

PROSPERITY THOUGHT

August 20 to September 20

Divine love blesses and prospers me.

PROSPERITY

Divine love blesses and prospers me.

Divine love is a real, essential, active principle that works in the minds of all those who believe that God is love. When we affirm that divine love blesses and prospers us, our minds act upon the higher planes of consciousness. When love becomes an active factor in our thoughts, and we affirm it in our affairs, the attractive force of love begins its work in our finances; this work is sure to bring success and prosperity. Love on any plane of consciousness is a magnet, and divine love is a supermagnet. It not only draws good to those who work with it, but causes them to be prosperous in all their ways. Then let us be diligent in declaring the truth, *Divine love blesses and prospers me.*

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

RENDERING ACCOUNT OF HIS TALENTS

The idea of stewardship appears to be increasing. A few months ago much newspaper publicity was given to the details of the will of the late William Rockhill Nelson. Mr. Nelson, who had built up a great newspaper (the Kansas City Star) and had amassed a fortune, directed that his estate should revert to the community where he had made his wealth, to be devoted to the advancement of art.

A millionaire on the other side of the Atlantic is also returning to the community the greater part of the wealth that has come to him as a fruit of his industry. We quote from The Literary Digest:

Missionary and millionaire—it may seem odd to join the terms, but it is as both that Sir Henry Lunn, the British churchman who is touring the world in the interest of international peace, announces his intention to devote his fortune to promote unity among the churches and concord among the nations. What his fortune amounts to is not made known, but it is estimated at millions, and he reserves for himself only an income of $2,500 a year and expenses. He is paying, he says, the debt big business owes to humanity, for he regards all above a necessary salary as property held in trust. His story is one in which religion and romance are strangely mixed in the achievement of his ambition to help mankind. In 1887 he went to India as a Methodist medical missionary, and in those days there was no dream of fortune. But in 1888 he was invalided home, and there he joined the Rev. Hugh Price Hughes at the West London Mission, St. James's Hall, Piccadilly. He attracted attention, we are told, by his religious journalism, first through weekly syndicate letters, written in collaboration with William T. Stead. He founded The Review of the Churches, issued at a loss to clergy of all denominations to promote church unity and international peace and further other reli-

gious and social ends. Later he established a tourist agency, and is now chairman of the board of Sir Henry Lunn, Ltd., which conducts this business and owns an interest in thirty resort hotels in Switzerland and other parts of Europe. The company makes a specialty of handling tours for the Church Touring Guild, a semi-philanthropical organization which devotes all its profits, after paying a fixed percentage for management and office expenses, to providing free holidays for invalids and overworked clergymen. Sir Henry, we are told further, has been an outstanding figure in the religious life of Great Britain since his graduation from Trinity College, Dublin. . . .

The purpose behind his philanthropy is explained in a letter . . . which we quote in part:

"I have always held that the head of a large business is entitled to a reasonable remuneration for his work, and that he is trustee for all beyond that sum. In a complex civilization like ours, where the rewards of commercial success are very great . . . no system of proportional giving can satisfy the demands of justice where the income is often many times that of a prime minister or a president of a state.

"You will, therefore, understand me when I tell you that, prefatory to the important engagements which I have underaken to fulfill on my journey around the world, I have definitely decided at the end of this present year to divest myself of all my property and form an incorporated society which will provide the necessary funds for continuing in the future the publication of The Review of the Churches, issued to the clergy of all communions, as it now is, at a heavy loss, to support all movements for church unity and international peace, and further other religious and social ends."

TASTE FOR RELIGIOUS BOOKS IS INCREASING

Newspapers are giving more and more space to religious news—because the public demands it. This growing taste on the part of the public is also reflected in the book trade. The following Associated Press dispatch from New York appeared in the Kansas City Times:

Religious books have increased their position within the ranks of best sellers to a conspicuous degree during the last several years, the gain being attributed by publishers

to a greater demand not only from church members but from persons without definite ecclesiastical affiliations.

A glance over the list of the ten best sellers in nonfiction last year shows Bruce Barton's "The Man Nobody Knows" and Giovanni Papini's "The Life of Christ" well toward the top. Demand for these and other books on religion is reported even greater than in 1925.

"When some one refers to the greatest book in the world, the book trade thinks 'Bible' as quickly as do churchmen," said Frederic G. Melcher, editor of the Publishers' Weekly. "Its sale beggars all other totals of production and has since printing began.

"But though the field of religious books always has supplied the bookstores with their best sellers, this seldom has been as conspicuously so as during the last two or three years. Just now the high peak of church activity emphasizes this interest. Another interesting feature is it has been characteristic of recent demands that they have spread far beyond church boundaries."

In addition to the books by Barton and Papini, Mary Austin's "The Small Town Man" and Robert Lynde Hartt's "The Man Himself" have attracted wide reading. Much interest is being shown in William Lyon Phelp's "The Carpenter of Nazareth." Sales on a series of the Rev. Harry Emerson Fosdick's sermons have gone beyond the million mark. New translations of the Bible have been another outstanding feature.

ALL HEALING IS SPIRITUAL

I have the profoundest respect for spiritual healing. In fact, all healing is spiritual. When a medical man readjusts the bones of a broken arm he does so in accordance with nature's laws, God's laws, and the arm is healed. God's secret processes, working through law and order, rebuild and restore to normal service the broken arm. That is spiritual healing.—*Edward S. Cowles, M. D.; New York Herald Tribune.*

Albert B. Hines, director of the Boys' Club, New York, asserts that 80% of the crime in this country is committed by men or boys who have no religious training.—*The Literary Digest.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

REMORSE DOES NOT BRING ATONEMENT

If one has done wrong, and subsequently has suffered tribulation and remorse for that wrongdoing, does such suffering erase the scar from his soul, or will he have to answer for his misdeeds, after death?

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*" You need to get a true understanding of God and of yourself as his child. God is omnipresent life, love, wisdom, in all, through all, above all. God is good and he is the only reality; hence he knows nothing of evil. He has only good to give.

All the sin, the sorrow, and the suffering of mankind come from man's lack of understanding of the presence and power of God; and man's indulgence in thoughts that are not true to God brings into manifestation the conditions that correspond to his thoughts. Grief and remorse atone for nothing; they keep one in the consciousness of evil. When man turns his attention to good and not to evil, when he thinks the pure, happy, constructive thoughts which are in accordance with the divine law of life, love, and purity, he will have perfect living conditions.

All the affairs of the universe are governed by law. What man sows, he reaps, and the only power that will set him free is knowledge of Truth. He always receives that which corresponds to his state of mind; when his state of mind is not true to God, it brings about punishment. When, through understanding, he is lifted into the light of Truth, the consequences of wrong acts that he has committed are dissolved by Truth; he no longer suffers from them. Nothing is atoned for after death, which is a suspension of the consciousness of life. The soul must take up its body

again and again until its knowledge of eternal life is established. It must work out its salvation in the body.

Let go all thoughts of what you have done and turn your attention wholly to finding God, making your at-one-ment with the Christ self that is within you, which is your true self as you are in the sight of God. "There is therefore now no condemnation to them that are in Christ Jesus."

All mistakes are mental before they are physical. The wrong is done in the thinking; the act is but the result of the thoughts. When the heart is wholly cleansed from ignorance and selfishness, there will be no wrong acts. The acts are but an indication of what is in the heart.

True happiness and permanent satisfaction come as the mind of the individual is cleansed from personal desires, from negative, unhappy thoughts, from thoughts of evil in self or in others. Such thoughts close the channel of God's good. The mind must be raised to harmony with God, to a consciousness of only the good.

God has only good for you. Forgive yourself, think good thoughts only, and thus permit the light and the peace of God to fill your soul.

ONLY THE GOOD IS TRUE

I have been trying to help my daughter to understand Truth, but she says that she cannot understand any doctrine that teaches there is no reality in evil; for she says that there are evidences of evil on every hand.

Your daughter does not understand what we really teach. In so far as God and our true inner spiritual selves are concerned, there is no evil. In our outer world, however, evil conditions appear as the result of man's error thoughts about God and about himself.

We do not deny that there are appearances of evil about us, but we do deny that these error conditions and experiences are real. They are not real because

they are not founded in God. God never made them; therefore, they are not abiding. They are transitory, like the thoughts back of them, and they will pass away when the light of God's truth is turned upon them.

It is stated in John 1:3 that all things that were made were made by God, and in Genesis 1:31 we read that God called good all that he made. Man brought out the many inventions that are known as evil; he has done this through his error ideas of God and of himself. But while the good that God made must be like himself, enduring, unchangeable, the error conditions that man has built up are transitory and changeable. We should be thankful for this, for if the evil were of God it also would be real and would never pass away. This is what we mean when we say that evil is not real and that only the good is true. When we say that all is good because all is of God, we are speaking from the absolute and refer only to God's creation—which includes the God qualities of life, love, intelligence, power, substance, truth.

Your daughter needs to heed the command of Jesus Christ not to judge according to appearances but to judge righteous judgment. When she does this she will quit looking upon things as they appear to her outer senses; she will cultivate the spiritual insight into truth which will enable her to look back of the seeming to the realities of God. Then she can boldly claim her perfect wholeness of mind and body and can rejoice in her daily overcomings through her indwelling Christ. Each day hold for her, in prayer, words such as the following:

Through Jesus Christ you are now lifted above the fear, the worry, the error introspections and doubts of the natural man. You are quickened and illumined by the Christ mind to an understanding of the reality and permanence of that which is good.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Crystal City, Tex.—I wrote asking you to pray with me for my friend who could not walk. His spine and legs were stiff. He is now able to walk all over the house and can be up more than half the time. He is gaining strength every day. He is very thankful to God and to Unity.—*J. H.*

Los Angeles, Calif.—I wrote you asking prayers that I might be healed of gallstones. I am happy to report that I am healed. I thank God and Unity for this wonderful blessing.—*Mrs. F. H. D.*

Cleveland, Ohio—My father, who became suddenly afflicted with rupture and hiccough, and suffered terrible pain and unrest, found peace and ease almost instantaneously, about three quarters of an hour after I sent the telegram to you requesting help. We are extremely grateful.—*Mrs. F. A. M.*

Los Angeles, Calif.—I wrote you asking for prayers for my wife, that she might be healed of what the doctors called an ulcerated stomach. She began to improve as soon as the letter was mailed and she is now perfectly well. I thank God and Silent Unity.—*W. R. E.*

Helendale, Calif.—I asked your prayers for the healing of a friend who had been hurt in an automobile accident. The doctor said that she was hurt internally and would never walk again. She began to walk a little the day after I sent my letter to you, and the doctor says that he can find nothing wrong internally, after all. I thank God and Unity.—*Mrs. H. I.*

Bismarck, N. Dak.—You may discontinue prayers for me. I am now quite strong. My health is better than ever before, and it is improving all the time. My mother's

health is also better, since we asked your ministry.—*R. B.*

Pauls Valley, Okla.—I am healed of rheumatism. I had been using crutches, and could hardly drag my leg along. One day I read "The Consecration of the Room." I got up, and by God's help I walked. I have not used my crutches since.—*M. C.*

Salisbury, South Rhodesia, South Africa—My son is healed of nose and throat trouble, and I know now that there is absolutely no need of an operation. I do not know how to thank you for your help. I also wrote you for help for myself, as I was suffering from sciatic rheumatism. The pain has left me; the healing seems a miracle. I now walk two and one half miles to business every morning. —*D. C. P.*

South Bend, Ind.—I could not lie on my back and sleep because I would choke, and it seemed as though I had a string tied around my neck, I was so short of breath. Since I asked you for prayers, I breathe easily, and I sleep well in any position.—*J. A. A.*

Newark, N. J.—I asked your prayers for my wife, that she might be healed of indigestion and headaches. She began to improve at once, and she is now healed. —*P. J. H.*

Pittsburgh, Pa.—I wrote you asking for prayers, as I had been suffering from bronchitis for five weeks. Within a week after I received your book of instructions and prayers I began to improve. I now am well. My heart is filled with gratitude.—*Mrs. L. J. B.*

Los Angeles, Calif.—I wrote you asking for prayers that I might be healed of appendicitis. I am healed. I thank you with all my heart.—*Mrs. W. E. R.*

Portland, Oregon—I have been wonderfully blessed. By your prayers I have been healed of neuritis and indigestion. May God bless you!—*Mrs. H. R.*

McGregor, Tex.—I wrote you some weeks ago asking prayers for healing of what doctors called appendicitis. My side is healed. I thank God and Unity.—*A. W.*

San Diego, Calif.—I wrote you asking help for my wife, who was suffering from hemorrhoids. She is healed. I thank God and Unity.—*W. D. U.*

Indianapolis, Ind.—I asked you to pray that the film might leave my eyes, so that I could see. I now can see. I thank and praise God and Unity that I am healed.—*Mrs. A. B. C.*

Walnut Grove, Calif.—You may discontinue prayers for my mother, as the dizziness has left her and she is feeling well again. She showed improvement before my letter reached you.—*N. C. H.*

Brookline, Mass.—I wrote you asking for prayers that I might be healed of chronic constipation, with which I had been bothered for twenty-five years. I am thankful to say that in the past month I have been improving, and now I feel that I am healed. I am most grateful.—*Mrs. N. H. S.*

New Castle, Ind.—When I wrote you asking prayers for my daughter, the doctor said that she had every symptom of scarlet fever. She was instructed not to return to school or to expose any one to the disease. She was badly broken out in places, and felt very sick. As soon as I wrote you she began to improve, and in a few days the rash had disappeared. She has now fully recovered and is back in school, much to the surprise of the doctor.—*E. M.*

Seattle, Wash.—I wired you asking help for my son, who was suffering from a severe attack of "flu." I am very grateful for your assistance, which brought relief for him within twenty-four hours, and gave him complete recovery in forty-eight hours.—*W. C. M.*

Denver, Colo.—When your letter came, I was in bed suffering from "flu." I at once began to declare the statement for myself. Inside of an hour I was able to get up. I did not take a bit of medicine.—*Mrs. C. V. R.*

Washington, Iowa—For more than four years I had had a large growth on one of my limbs. Last spring, when I would look at it, I would say: "I do not need to feed anything that God has not made. Every plant which my heavenly Father has not planted shall be uprooted. There is nothing in me that is obliged to feed a false growth." One day I saw that the growth was entirely gone. I thanked God with tears of joy in my eyes.—*Mrs. S. P.*

Jamestown, N. Y.—I wired you asking for prayers for my son, who the doctor said would have to undergo an operation for mastoid. After I wired you he had an almost instantaneous healing. I praise God, and I thank Silent Unity.—*Mrs. C. R. S.*

Sacramento, Calif.—I wrote asking for prayers that I might be healed of bronchial pneumonia, and I am happy to say that your prayers were answered almost immediately. I am truly thankful.—*Mrs. J. A.*

PROSPERITY

Chicago, Ill.—When I wrote you asking for prayers, I sent the last dollar I had. I did not know just what to do, but I trusted. At that time I had only two tenants. In a few days I got another tenant, and then I rented my three-room apartment to people who wish to stay indefinitely. I never before have been able to get steady tenants. May God bless you.—*J. A.*

St. Louis, Mo.—Ten days after I wrote you, I obtained a position where there is peace and harmony. It is one of the nicest places I have ever had.—*H. I. G.*

Phoenix, Ariz.—I wrote you asking for help in disposing of some property. The results were wonderful. Immediately there was an active interest in the property; then one day there were three offers on it, one of which I accepted, as it was very satisfactory. I am happy to inclose my check for $50.—*A. S.*

Ocean Park, Calif.—Some time ago I wrote asking for prayers that my husband might find a suitable position, for we were in very bad circumstances. Before the letter had time to reach you, he was offered a splendid position with double the amount of pay that he had expected. Not long afterward we built a lovely little home of our own. A few months ago he was promoted and given a raise in salary.—*Mrs. E. H.*

Springfield, Oregon—We wrote you asking for prayers to help us meet a note. We received more money than was needed to handle the note. Words cannot express our gratitude to God and to Unity.—*Mrs. J. J. W.*

Medicine Hat, Alta., Canada—I would not be without Unity under any circumstances, as I find that it is a wonderful help. I wrote you asking for prayers for prosperity, as I had purchased a news stand. My business has increased 100%. Month after month has seen constant increase, and harmony with my competitors at all times.—*J. L. R.*

Spokane, Wash.—I wrote you asking for prayers that I might find employment. On the very day that I received your letter I found the place for which I was looking. I thank you for your help.—*Mrs. T. A. G.*

Rochester, N. Y.—I thank you for your kind letter. I believe that your blessing and your thought of abundant prosperity have already come into manifestation, as my salary has been increased twice during the last few months.—*E. B.*

Bay St. Louis, Miss.—I wrote you asking for prayers that we might sell our property. I am glad to tell you that we have sold it.—*F. R.*

Detroit, Mich.—I wrote asking you for help, as my husband was out of work. He has had work nearly every day since then. I am very grateful.—*Mrs. R. H. B.*

Flint, Mich.—Our place has been sold, and for a very good price. I know that God was with us in the sale. After I wrote you, the buyers came and we got the price we had set. They are well pleased with the place, and I am happy.—*Mrs. J. B.*

Rochester, N. Y.—I wrote you asking for help to rent my house. Your reply was prompt and helpful, and today I rented the house to Unity people. They too had asked for help to find a house, so I know that Truth led us all.—*L. L. B.*

Youngstown, Ohio—I wrote you asking for your prayers for my husband, who was out of work. I am happy to tell you that the next day—before my letter reached you—he found a job.—*Mrs. E. L. H.*

Trinidad, Colo.—I wrote you asking prayers for my brother-in-law and his son, that they might find employment. I rejoice to say that they have found work. The father had offers of three positions in the same day. The son had offers of two positions. I cannot express in words my heartfelt thanks to you.—*Mrs. O. M. B.*

Santa Fe Springs, Calif.—I wrote you asking prayers for help in getting a house. I found a house that just suited me, and the day before I got ready to move, I received $100 from my husband. He had just written that he could not send us any money before the first of the month. It seemed a miracle the way everything turned out. —*Mrs. P. B.*

Salina, Kans.—I wrote asking your help to obtain a position for my son. He now has a much better position than we had hoped for. I thank you.—*M. S.*

Waukegan, Ill.—I wrote to you asking your coöperation in selling a house. The sale has been made with a profit to us, and I thank you for your help.—*Mrs. C. W. K.*

St. Louis, Mo.—I thank God and you for the wonderful help that my family and I have received through your prayers. The first week of your ministration resulted in promotions for both my husband and my son, and I am indeed grateful.—*L. C. W.*

PROSPERITY BANK

Pittsburgh, Pa.—I enjoyed and profited by the bank drill. Bills have been paid which I thought we could not possibly handle, and my husband has been promised more money. I thank you heartily for your help.—*Mrs. E. J.*

Okmulgee, Okla.—When my first copy of Weekly Unity was handed to me I was on the verge of suicide. I read and reread the little Weekly. I sent for a prosperity bank, not knowing how I was going to meet my obligations to that bank, for to my knowledge I did not have one penny coming in. When the bank came, it seemed as if a great burden were lifted from my shoulders. I began to get orders, and prosperity came to me. Today I am able to meet my obligations and drop my dimes into the little bank. I wrote to Unity asking prayers for health, as I was suffering from rheumatism and could not use my left arm. Sleep was almost impossible. Today I can raise my hands above my head without pain, and I sleep better than I have slept for many a day. God bless you all.—*G. H. P.*

Alhambra, Calif.—I wish to express my gratitude for the very real help that I received from my use of a prosperity bank. The result was so prompt that it amazed me, and there could not be the slightest doubt that it was due to God's help through you. I have never had such an unmistakable demonstration.—*Mrs. L. V.*

Affton, Mo.—My increase in prosperity has been wonderful since I received my prosperity bank. It was absolutely necessary for my husband to have a car to drive back and forth to his work, but we were unable to find a suitable one that was within our means. My husband was not working when I wrote for the bank, but we bought our car by the first of the month and he has been working every day since. The second week he got a raise in salary, and last week he found that a few dollars more had been added to his pay check. God bless you all for the good work that you are doing.—*Mrs. R. L. C.*

Whittier, Calif.—Through the training I received with my first bank I was able to move from rather undesirable quarters into a nice apartment in an excellent part of town; with the second bank my income was doubled for four months, and with the third bank I felt prosperous enough to get a new car. I am very grateful for all that you have done for me.—*Mrs. M. B. B.*

CHILDREN

Saginaw, Mich.—I have received much good from your prayers. I am now at the head of my class in almost everything. I also asked treatment for my father and in three days he had his old position back. We thank Unity very much for the help that we have received. —*R. E. J.*

Seattle, Wash.—I have not coughed since you prayed for me. I have not missed a day of school since I wrote you. I am thankful for your prayers for me.—*B. H.*

Chicago, Ill.—I am improving wonderfully in my music, and I passed all of my examinations. I thank God and Unity.—*H. A.*

Rockford, Ill.—I have done well since I wrote you. I am on the honor roll. When the last report cards were handed out, I found that I stood next to the highest in the room.—*J. P.*

CORRESPONDENCE SCHOOL DEPARTMENT

Staten Island, N. Y.—The correspondence course is helping me to realize the Christ consciousness. I believe that the Unity correspondence course is the greatest character building method ever conceived. The unhurried but ever progressive method of working one's way through the course gradually develops a spiritual understanding which opens up great possibilities. God's blessing rest on you all and on your many students.—*L. K.*

West Somerville, Mass.—This has been a hard lesson for me to grasp but it has cleared up many questions for me and I feel that I am now on the right road. I have needed this lesson greatly and I am trying to apply it to my life each day. Somehow lack has seemed to manifest in my life more than plenty and I have thought that it was because I had no chance of earning money. The work of keeping our little home seemed rather unimportant compared to what I saw others doing. I see everything very differently now. Each day I begin my work with the thought of how much love and happiness I can give to the ones I am working for, and it is a great pleasure, at the end of the day, to see how many little things I have been able to do for others. I have always loved my home work but I thought that if I were only able to do bigger things I should be helping my family more. I am glad for the understanding that has come to me.—*M. L. L.*

RADIO

Saginaw, Mich.—Last evening I heard your request for letters from persons living at a distance from Kansas City. We heard your program very distinctly.—*A. F.*

Frazee, Minn.—I cannot tell you how much our family have enjoyed hearing Mr. Fillmore. I had a headache. I said the prayers and the healing thought with Mr. Fillmore, and I have felt well ever since.—*L. B.*

Hughes Springs, Tex.—I am trying to pass the good word along. Many here are listening to your radio programs on Sundays, and to the healing services. I give my Unity literature to others and several people have been healed after reading it. I am interested in Unity because, through you, God saved my boy, who is now well and happy. God is doing a wonderful work through you, and I long to be one of you. I am doing all I can to extend a helping hand to others; therein lies my happiness.—*V. A.*

White Cloud, Mich.—Last Saturday night I tuned in with your broadcasting station, and my wife and I listened to the entire service. It came in very clearly. I believe in divine healing. I have been teaching it for more than thirty years.—*M. A. B.*

BE YE TRANSFORMED

St. Lambert, Quebec, Canada—Through Unity I have banished fear and I look to the future with an easy mind and a tranquil heart. Those for whom I have asked copies of "Christian Business" appear to have been helped considerably by your prayers. One man, with whom I have had business dealings for a long time, has completely changed from an irritable and rather unappreciative client, into a calm, broad-minded friend with whom it is indeed a pleasure to work. Only yesterday he said to me: "I have learned not to quarrel with people now. I find that there are always two sides to a question." I realize that the Spirit of God has made the difference.—*M. S. T.*

FREEDOM

Nigeria, W. C., Africa—I was arrested on a charge of which I am quite innocent. When I was brought before the district officer, this thought came to me: "As a member of Silent Unity, and under the shadow and protection of Almighty God, I am free from condemnation and guilt." I held this affirmation in mind until I felt the realization of

Truth. Then the district officer raised questions against the prosecutors, they spoke the truth, and I was set free.—*D. O.*

Berkeley, Calif.—I wrote you asking for help to gain freedom from the liquor habit, as I had indulged in liquor for years. It gives me great pleasure to be able to state that your prayers have been effective. I have not drunk, and have not had a desire to drink for six months.—*F. B. L.*

Houston, Tex.—It is with a grateful heart that I write to tell you of the wonderful healing of my son. He has not touched a drop of liquor for a month. He is a new man.—*Mrs. T. E.*

Norwood, Mass.—Ten years ago I fell on some ice and broke a leg. After that, each winter when there was ice, I was literally weak with fear! Some months ago you sent me the little pamphlet, "The 91st Psalm My Insurance Policy." The light received from reading that little tract and from study of the 91st Psalm has enabled me to walk on the ice (and there has been much) this winter without a tremor of fear. I know that I shall never fear it again. —*S. E. G.*

Venice, Calif.—For the first time in fifteen years I am free from the petty worries of everyday life, and I owe this freedom all to you. My health is improving also.—*Mrs. E. F. W.*

GOOD WORDS CLUB

Wapato, Wash.—The Good Words Club has been a great benefit to me. My signing the pledge and becoming a member has given me more power to speak words of Truth. I am happier, and my family is more harmonious. I have ceased to find fault with the children—I have learned to praise instead.—*Mrs. S. S.*

Brooklyn, N. Y.—I wish to express my gratitude for the help that I am receiving from the Good Words Club. I am gradually getting a very strong hold on myself; instead of saying unkind things or hurtful words, I am becoming kind and tolerant.—*V. D.*

Chicago, Ill.—As I strive to observe the conditions imposed by the Good Words Club pledge, I find that I am not so easily affected by external happenings. My endeavors are enabling me to get along better with my associates in my home and in my work. I am very thankful for the help of the Good Words Club.—*E. Z. B.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly .....$1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Healing and Prosperity Records. Charles Fillmore's voice records of monthly statements. .$3 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity periodical to which you are a subscriber.

(2) Always sign your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call this fact to our attention.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

A REVISION OF CHARLES FILLMORE'S BOOK

Christian Healing

Some time ago it was decided that Unity textbooks, such as "Lessons in Truth" and "Christian Healing," would be much more valuable for study if question helps on their subject matter were included as a part of the book instead of published separately as booklets.

It was found that when question helps were added to "Christian Healing," the book would be too cumbersome for convenient study. So "Christian Healing" was divided into two parts, question helps were added to each part, separate books made of each part, and the price of "Christian Healing" was reduced.

The main chapters of "Christian Healing," with the additions mentioned above, are being published under the original name. It now sells for $.75 in the paper binding and for $1.50 in the cloth. These are the only two bindings in the new edition.

The thirteen auxiliary chapters of "Christian Healing," with some other chapters added and with question helps for each chapter, are now offered under the title, "Talks on Truth," by Charles Fillmore. This too sells in the paper cover for $.75 a copy. "Talks on Truth" is obtainable only in the paper binding.

"Christian Healing" and "Talks on Truth" were written by Charles Fillmore, one of the pioneers in the Unity movement, and are the basis of study in the advanced classes in many Unity centers. They are companion textbooks on practical Christianity and metaphysical healing, explaining the laws and principles by which Jesus Christ did his healing work.

If you want to know how to heal yourself and others; if you want greater prosperity and better spiritual understanding, send for these two books and begin the conscientious study of them at once.

QUESTO The Business Brownie

by Ruthanna Schenck

That is the title of an interesting series of articles, the first of which appeared in July Christian Business. Questo is the name of a business brownie who is investigating business institutions of all sorts and is recommending, from his understanding of practical Christianity, cures for many of the business ills he observed there. Questo is only one of several very interesting features of Christian Business, the Unity periodical for business people.

Practical business articles by practical business people, questions and answers about business problems, all offer a real value to Christian Business readers.

Each month a different phase of business is taken up for discussion from a metaphysical standpoint. In May the main topic was "Compensation;" in June it was "Competition;" and in July, "Coöperation." Other subjects in which all business people are interested will be discussed in succeeding issues.

The trend of modern business is toward truth, toward greater friendliness, toward service, toward giving rather than getting; in other words, toward the principles which Jesus Christ, the greatest business man, taught his followers. Christian Business opens a vista of wonderful possibilities to the business man or woman who has not already fallen in line with this great forward movement of business; it offers new ideas and the benefit of the experiences of others to those who have been pioneering in this movement.

The subscription price of Christian Business is $1 a year, a small investment for business efficiency.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

"A Trip through Unity Headquarters" is the title of a three-reel motion picture of the work of the various departments at Unity headquarters. The tremendous scope of the Unity work, the efficient methods employed to spread the Unity teachings, the spirit of joy and coöperation that prevails at headquarters are all shown in this picture. The film is not merely a picture of a large plant; it shows not only the splendid modern machinery of the Unity printing plant in operation, the broadcasting apparatus (installed at a cost of nearly $50,000), the equipment for producing flexible phonograph records, views of Unity Farm (one of the beauty spots of Missouri), but in it is an indefinable something that makes the spirit of Unity and of the workers seem very real. "A Trip through Unity Headquarters" will be exhibited at various Truth centers. It is at present being shown in California.

Unity sent out 726 Prosperity Banks on May 6 this year. This was a record-breaking day for the Prosperity Bank department. This means that on that day 726 people made a fresh start toward developing prosperity in their minds and affairs; it means, too, since virtually every request for a bank also includes an order for three subscriptions to Unity periodicals, that a great many people are learning for the first time that the Jesus Christ teachings are commonsense, practical ones which may be applied very successfully to their everyday business and home affairs.

If you are one of those who have been limiting their prosperity by their ideas about money, if you have been thinking of money as evil, as the downfall of man, you will be much interested and helped by an article in next month's Unity entitled, "God in the Dollar." This article is the report of a talk given by Retta M. Chilcott, office manager at Unity School, before one of the noon prosperity sessions at the last Unity conference.

Horatio W. Dresser, Ph. D., a prominent metaphysical teacher and writer, has an excellent article on "True Prayer" in September Unity. Mr. Dresser is very popular with Unity readers and it is always with a great deal of pleasure that we announce his contributions to our periodicals.

The teachings of practical Christianity as presented by Unity circle the world. For many years the Unity periodicals have carried the message to distant lands. The Honolulu Star-Bulletin a few months ago announced:

"Establishment in Honolulu of a Unity Center has caused considerable interest and, although organized recently, the headquarters at Kalakaua avenue and Saratoga roads are usually filled to capacity for Sunday services."

Since the foregoing item was written the Honolulu people have asked Unity headquarters to spare them the services of a Silent Unity worker. Already the work is branching out; in addition to the services at the center, two services are given every Sunday evening at the barracks for the soldiers; once a week a service is broadcast.

"Selected Studies," by Imelda Octavia Shanklin, head of the editorial department at Unity School, and "Heaven Now," by Ralph E. Boileau, director of field activities, are two of the most recent publications from the Unity press. Both authors have made themselves very popular through their successful work on the lecture platform and their books contain those same qualities that have made the authors popular as lecturers. "Selected Studies" is a compilation of articles touching various subjects of metaphysical teachings. Many of the articles have appeared previously in the Unity publications and they have been combined in book form only after repeated requests for them from Unity readers. "Heaven Now" gives Unity's interpretation of heaven and how it is attained; other chapters touch on subjects pertaining to the manifestation of heaven here and now.

The Fourth Annual Unity Convention will open at Unity headquarters, Kansas City, Mo., September 26, and will close October 6. Talks on Christian healing and on other interesting phases of metaphysics will be given daily by teachers from Unity headquarters and also by the leading and most successful teachers in the field. All Unity students are invited to attend. No charges are made for any of the classes or lectures. One may make a freewill offering of any amount he desires at any of the meetings. Rooms at reasonable prices may be secured in the neighborhood and delightful vegetarian meals may be secured at Unity Inn.

The report of sales of "Lessons in Truth" during April, the last month for which records are complete at the time that this magazine goes to press, shows a banner month for that book. There were 2,980 copies sold during April. For years this book has been the most popular of all the Unity publications. One would not be surprised if after many years of popularity, some other newer publication were to take its place, but such has not been the case. Its teachings are so valuable, its lessons so clear that it is increasing, not decreasing, in popularity. People who have it are ordering additional copies for their friends; some have worn out their own copies and are ordering new ones; others have just heard of it and are ordering their first copies. And with all of them it is a much loved and treasured book.

"I have never had anything else touch my heart as do these records. Please enter my name on your list for monthly records and, if you have any special records such as the two that I have, send them right along. If I play my records and begin the day with God, I know that I shall be blessed. Our little girl, seven years of age, enjoys the Unity records so much that she says, 'Mother, let's not buy any silly records; let's just play our Unity records.'" This letter, from a Unity student who had just recently received her first Unity phonograph records, is typical of the wonderful good that the records are doing, not only for the adults but for the children.

In a recent issue of "Healing," published by The School of Practical Psychology, London, we read: "At 5 o'clock every week day there is held at the School a silent healing hour. This is opened by the reading of the piece for the day from Unity Daily Word . . . Many find in these short daily studies real help and encouragement."

SOMETHING IS CAUSING THIS
DEMAND FOR UNITY DAILY WORD

MAY 8, 1926

AT THE TIME OF WRITING THIS, OUR STOCK OF UNITY DAILY WORD FOR MAY IS EXHAUSTED. A WEEK AGO WE WERE UNABLE TO FILL A TELEGRAPHIC ORDER FOR 800 COPIES FROM A UNITY LIBRARIAN TO WHOM WE HAD PREVIOUSLY SHIPPED 200 COPIES.

GET ACQUAINTED WITH UNITY DAILY WORD AND SEE WHAT IS IN IT TO CAUSE THIS BIG DEMAND. THE AUGUST NUMBER IS NOW READY.

10 CENTS A COPY. MONTHLY, $1 A YEAR.

UNITY SCHOOL OF MUSIC

Seymour Plan of Musical Re-Education

On September 13 the Unity School of Music will begin the fall term of its third year. Registrations will be accepted any time after September 1.

Although the school has been in existence a comparatively short time, the work that is being accomplished and the steady growth are proofs that something big and vital is being given through this department of Unity.

The aim of the Unity School of Music is to bring joy, happiness, and a love of music to the child as well as to the adult student. Many a child is bored to distraction and finally develops a dislike for music because the technical side of the study is presented first, and his interest wanes before he has become able to play easily.

"All good things come to us when we are harmonious. In harmony and rhythm lies the secret of life and health; every atom is thrilled with rhythmic vibration. To live in harmony with the rhythmic law of the universe is to be hale, hearty, and harmonious and, if this process is continued, it will create harmony in the mind which cannot help but show forth later on in aspects of your life."

Students of the Unity School of Music are daily proving this great law, and are making of music not only something beautiful, but a means of solving the problems of life.

For catalog and particulars, address

Unity School of Music,
917 Tracy, Kansas City, Mo.

Note: Those desiring this work through correspondence should write direct to Mrs. Harriet A. Seymour, 57 West 48th st., New York, N. Y.

THE WISE SHOPPER

A sigh of relief. "Now the worry over that last minute rush for Christmas cards is over. This year my cards will be lovelier than usual and it will not be necessary for me to attend to them at the last minute when there are so many other things to be done." Such are the reminiscences of the wise shopper who ordered her Christmas cards early and ordered them from Unity. There are forty varieties from which to choose. Remember that they are sold only in bunches of five. The price for the smaller cards is $.25 for five, and for the larger ones, $.50 for five.

EMANCIPATION FOR YOU

This month celebrates one Emancipation day. Let us have another. Be determined to be delivered from your taskmasters (sickness, poverty, and sorrow). Determine to be the master of your fate.

Your deliverance will come through your understanding of God and of your relationship to him. You have a birthright. Your inheritance is ready for you and will be yours just as soon as you make your claim and prove it. So long as you regard yourself as a slave or a servant in the household, you cannot enjoy the rights and privileges of the heir. Paul said we are "heirs of God, and joint-heirs with Christ." Jesus reminded the people that the Scriptures taught: "Ye are gods, and all of you sons of the Most High."

Our lessons point the way to emancipation.

CORRESPONDENCE SCHOOL DEPARTMENT

UNITY GOOD WORDS CLUB

Every person realizes—although it may be only vaguely—that the words which he speaks result in either harmony or inharmony, satisfaction or dissatisfaction. The Unity Good Words Club desires to show you how you may, through the right use of words, have a constant expression of good in your life. Please write the Central Secretary at headquarters for further information concerning the Club.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State .....

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

Shepperton, Australia—With grateful thanks I acknowledge receipt of your parcels of free literature for distribution. I make use of your literature on all possible occasions. To my mind, Unity teachings are invaluable and are a literal fulfillment of the promise of Jesus Christ that the Spirit of Truth shall guide men into all Truth. I often think of those words when reading the illuminating writings in Unity. I am sending an offering toward the great work of distributing free literature. Will you kindly send me another supply of tracts and magazines. I follow your instructions and bless the literature as I pass it on. I am finding much use and demand for it.—*Mrs. A. S. M., S-70 No. NN-34.*

A Prison—I wish to express my gratitude to you [Unity] for the good that you have rendered me and many others behind these walls. Your system of getting correspondents for the prisoners has done much good. Before I began corresponding with Mrs. W—— I was like a trapped animal, snapping and biting at everything that passed me. This feeling has all passed since I have been receiving letters from my correspondent, aiding me in my spiritual development. I cannot find words to express my gratitude.—*A Prisoner, M. A. C.*

Kellogg, Idaho—Will you please send me more of your free literature. One man has been healed through reading Unity literature, and now there is a demand for more of it. It won't be long before many will be sending in subscriptions for magazines.—*Mrs. C. R. D., S-70 No. CN-59.*

Rochester, N. Y.—Please accept our "thank you" for extension of subscriptions to Weekly Unity. The little papers are put into circulation in the Home, and are enjoyed. It is very kind of you to remember us.—*Supt. of Home.*

WHERE UNITY PUBLICATIONS ARE SOLD

The publications of the Unity School of Christianity of Kansas City, Mo., contain concise and clear-cut discussions of the spiritual laws governing your being. When you understand these laws and rightly apply them, every department of your being will be benefited.

Are you interested in the science of life? Are you interested in getting hold of something that will give you a clearer and better outlook upon life and the problems involved in your own experience? If so, you will be interested in looking over the Unity publications. A complete line of Unity literature is carried in stock at the following addresses.

The listing of a center's name does *not* mean necessarily that we indorse what is taught at the center. However, we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Study Class, 805 Byrd
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, 6th ave, r 2, box 94A
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
El Centro—Mary E Lewis, 782 Com'l
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 614 Loma Dr
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d
Huntington Park—Unity Study Class, 550 Pacific blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Angelus Studio, 233 S Bdwy, rm 201
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 514 17th st; Study Class, 878 Wood
Ocean Park—Pier Ave News Stand, 161 Pier
Ospick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit; Unity Cen, 1800 Oakdale
Redlands—Unity Truth Cen, suite 9, Hubbard bldg
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Anellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, R 2, box 270

COLO, Colorado Springs—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
Denver—Unity Cen, 1432 Downing
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 FLA, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw; Gale Bkshop, 802 F, nw, rm 32
FLA, Daytona Beach—Unity Truth Cen, 104 N Penn dr, Seabreeze
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duvall
Miami—Pictorial Cen, 148 N E 1st ave
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 106 Curran
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
Waycross—Truth Cen, 1211 Burnet
HAWAII, Honolulu—Unity Cen, 347 Saratoga rd
IDAHO, Boise—Unity Truth Cen, 1009 Wash
Pocatello—Verna I Shupe, 337 N Hayes
ILL, Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Schlicker Mag Agency, 1751 Ainslie; Unity Study Club, 11442 Prairie
Chicago Heights—Unity Home of Truth, 1136 Emerald
Evanston—Unity Study Class, 1516 Simpson
Moline—Mrs Sara Bailey 5312 6th
Peoria—Unity Cen, 800 Wheelock bldg
Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence
Waukegan—School of Prac Christianity, 118 E Washington
IND, Anderson—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
Fort Wayne—First Church Div Science, 1210 Calhoun
Gary—M M Harrison Elston, 2134 Bdwy
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Library, 2473 Barnes
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Unity Class, 75 W Maple
IOWA, Cedar Rapids—Unity Cen, 1011 2d e
Davenport—School of Div Science, McCullough bldg
Des Moines—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage; Meta Cen, 301 Iowa bldg
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
KANS, Kansas City—Unity Cen, 309 Elks' bldg
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, Louisville—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
Shreveport—Willa S Norwood, 1178 Louisiana
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Baltimore—Lillian Dix Atwater, 4008 Hillsdale rd; Rev W F Jones, 648 Cider Alley; Louis Dannettel, 1167 Carroll
Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
Lowell—Mrs Frank W Derby, 11 Cascade
N Adams—Unity Class, 606 Dowlin blk, Main st
Springfield—Unity Cen, 21 Besse Pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, 423 Coit rd, r r 9; Herpolsheimer Co
Ionia—Lucia Vosper, E Main

Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Sacinaw—Unity Study Class, 1013 S 4th
Traverse City—Hannah & Lay Mero Co, Front st
MINN, Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, Aero Club bldg, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selam A Hall, 3000 E Lake
St Paul—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby
MISS, Greenwood—R L Hataway, 807 S Main
MO, Independence—Unity Reading Rm, 310 N Liberty
Joplin—Mrs M R Traver, 110 Byers
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Colored Unity Cen, 1705 E 19th
Lees Summit—Unity Farm Study Class
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park; C Burgess
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn place
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—Mary Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 173 Moore, apt A; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87th; Unity Cen, 214 W 136th; Unity Study Class, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park ave
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Dayton—Unity Class, 302 Lowe bldg
Hamilton—New Thought Unity Temple, 121 Ross
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W Broadway
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 187 12th
PA, Butler—Ethel C Turner, 426 N Washington
Chester—Mrs W T Lewis, 120 E 23d
Erie—Truth Cen, Reed house

PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th; Dion Martinez, 5211 Greene
WILKES BARRE—Alice B Sadler 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Cen, 1929 McKinney
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; E L Stevenson, 803 Wooding; B H Smith, box 1502
MARSHALL—Bible Study Club, 102 Moore
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 821 E Howell
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, 5 Zuttermeister bldg
S AFRICA, JOHANNESBURG—Fairview, Unity Book Depot, 66 Grace
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 149 Elizabeth
CANADA, CAMROSE, ALBERTA—Literature, Ltd
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade; Unity Cen, 49 Lincoln, apt 19
MOOSE JAW, SASK—Unity Cen, 227 Main st n
OTTAWA, ONT—Mary S Aitchison, 343½ Lisgar
REGINA, SASK—Unity Cen, 2d flr, Sask Co-op Creamery bldg
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr
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LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark W C 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MONTERREY, N L—M Alice Gordon, Calle de Washington, 230
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8-26-U

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